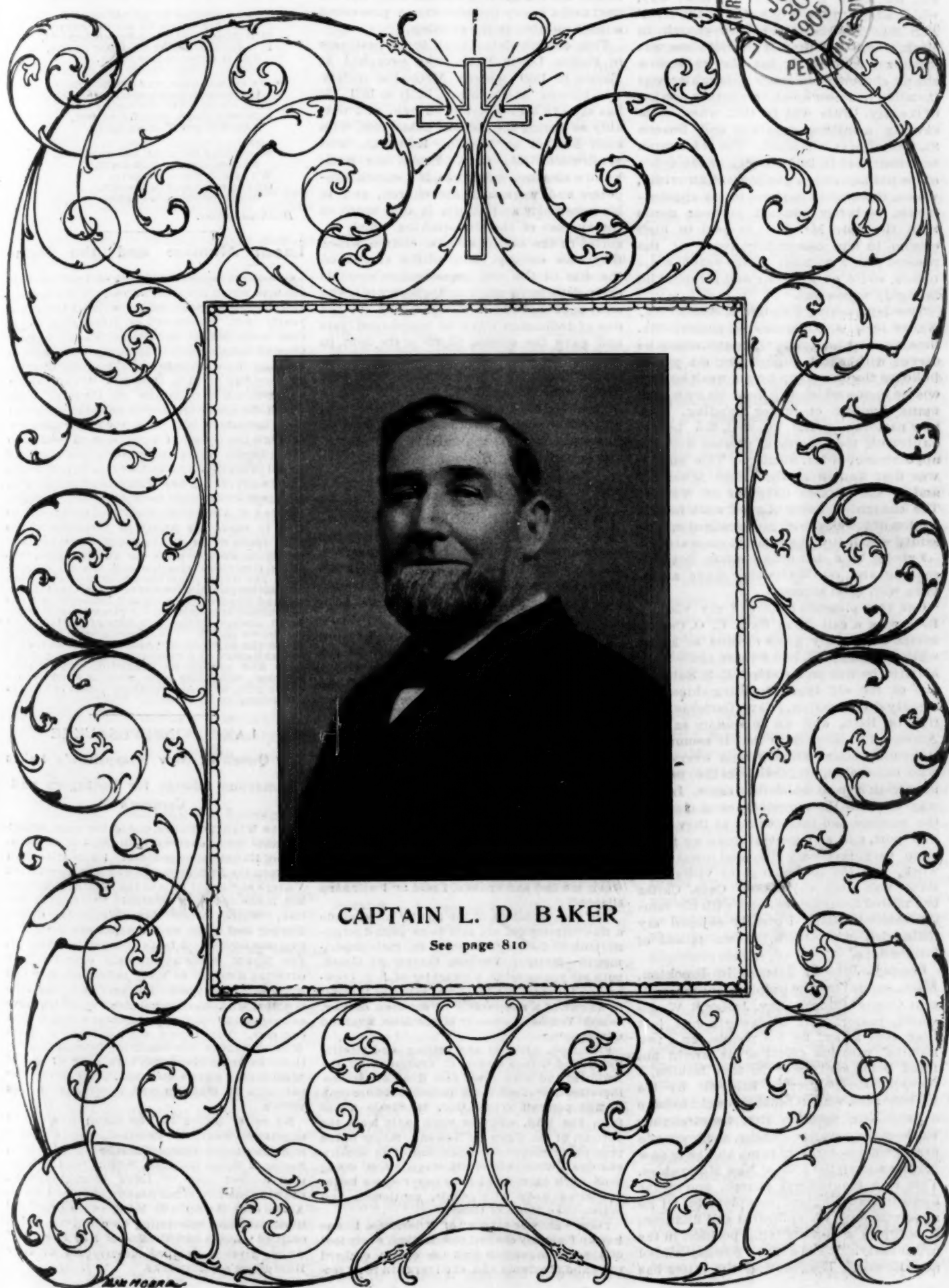


Zion's Herald

WEDNESDAY, JUNE 28, 1905



CAPTAIN L. D. BAKER

See page 810

The Field Secretary's Corner

MONDAY evening it was my privilege to speak in Wesley Church, Bath, the occasion being a meeting of the Epworth League. In spite of the driving rain, which now descended in floods, there was a fair number out, though not so many, of course, as there would have been had it been fair. With Rev. D. B. Holt, the pastor, we made a canvass the next day, which added quite a number to the HERALD list. This is the mother church in Bath, where the first Methodist class was organized in 1796. It has always been a strong church, even when a daughter was installed in a new home in another section of the city. This was in 1852, when some seventy members departed, and Beacon St. Church was organized. The old church was destroyed in 1898, and out of the ashes of the old has arisen the present structure, which, thoroughly modern in its appointments, is better adapted to their needs than the old. Mr. Holt is held in high esteem in the community, being at the present time a member of the school committee, while as a pastor and preacher he is highly successful.

Tuesday evening I spoke at Beacon St., where Rev. G. D. Stanley is pastor. Mr. Stanley came here from Ogunquit, where he served with great success for six years, building the church up from a weak supply charge to one which will hold its own with many another of longer standing. The new pastorate opens up well, the people expressing themselves as pleased with the appointment of Mr. Stanley. This church was first known as the "Bath Mission," and is the buxom daughter of Wesley. The church is doing a good work in this section of the city, with an excellent opportunity which it will not fail to embrace.

I spoke to a fair congregation Tuesday evening, and on Wednesday made a canvass, with good success.

One very pleasant feature of my visit in Bath was a call upon Capt. C. O. Carter, whom it was my good fortune to know while in Singapore, some years ago. With his wife, he was on the ship "E. B. Sutton," one of the old type of sailing ships now rapidly disappearing. Capt. Carter is a native of Bath, and we so seldom saw an American in those days that it seemed as if we must claim kinship with every one who came along, regardless of the particular section from which they came. In this way we made the acquaintance of many of the masters and their wives as they came into port, and as a general thing we found them very favorably disposed toward our work, and the interchange of visits with them was very enjoyable. Capt. Carter has retired from the sea, and with his family resides in Bath. I greatly enjoyed my little visit with them, as we talked of former days.

Sunday, June 18, I spent in Brockton, Mass., occupying the pulpit in our magnificent Central Church, Rev. Julian S. Wadsworth, pastor. Mr. Wadsworth had just been sent away, by his people, on a two months' vacation (most of us would not mind being sent away in that fashion, I fancy). He is greatly beloved by his parishioners, who felt that he ought to have a good long vacation after the strenuous work of the past few months, so they made arrangements for him to go, and he is now resting among the hills of New Hampshire. This is a magnificent church, one of the finest in New England, complete in all its appointments. Well officered and financed, it occupies a commanding position in the community. It has a large Sunday-school and Epworth League, and the latter has

done a splendid thing in electing and sending a delegate to the Denver Convention, giving him \$110 to pay his expenses. Mr. Lester D. Newhall is the lucky man, and they are expecting a full report of the doings of the convention on his return. Notwithstanding the heat, there was a magnificent congregation present as I presented the HERALD in the morning, but the heat and a heavy thunder-storm prevented a large number in the evening.

This church dates back to the pastorate of Father Lewis Bates, who preached at Easton in 1830, when a Methodist society was formed, and a church built in 1831. It has always been a strong church, and notably so during the last few pastorates, with such leaders as Parkin, Kaufman, and Wadsworth. Mr. C. A. Eaton, the well-known shoe manufacturer, is a staunch supporter and worker in the church, and to his generosity and efforts is due much of the success of the undertaking which resulted in the beautiful new church which they now occupy. The edifice stands on the site of the old homestead where his early days were spent and where his loved ones passed away. His remarks on the day of dedication when he mentioned this and gave the closing \$2,000 of the debt, in addition to all he had already given, including the magnificent organ, costing over \$6,000, were very affecting. He is held in highest esteem by all, not only because of his good works, but because of his sterling Christian character. F. H. MORGAN.

36 Bromfield St., Boston.

Our Field Secretary

REV. L. L. HARRIS, of East Pitts- ton, Me., volunteers the following testimonial: "A special visit from Rev. F. H. Morgan, field secretary of ZION'S HERALD, brought inspiration to people and pastor. A list of eleven new subscribers to the HERALD, secured while he was with us, will prove a lasting blessing to our church. Fortunate indeed is the church that shall have this brother within its bounds during some portion of the year!"

Back to Wilbraham

REV. E. W. VIRGIN.

Wilbraham never looked finer than in its present leafy luxuriance at the June closing. The prize declamations occurred on Monday evening. All the speakers did well, and more than well. When the first rendered her selection, I said to Prof. Yeames: "If you have more like that, I want to hear them;" and when the last had spoken, I said: "I will keep silence."

The new members of the faculty have made a fine impression, are said to be good disciplinarians, and are apt teachers in their departments. Herbert Yeames, teacher of Greek, with his young bride, a daughter of J. T. Frowbridge, the story writer, I feel especial interest in as one of a fine family of children of Rev. James Yeames, formerly of the New England Conference.

Fisk Hall, with its new ceiling and electric lights, and with a bower of evergreen on the platform and with every seat filled at the declamations, seemed more pleasant than usual. A fine portrait of Dr. Geo. M. Steele hangs from the wall, and the room only lacks the portrait of Dr. Fales H. Newhall, father of the present principal—a noble son of an illustrious sire. With his quiet ways, he is doing good work here, and I have never seen a better appearing body of students, gentlemen and ladies, than those of today.

These "classics shades" of Wilbraham I have known from my earliest recollection, every foot of the old mountain and the choice orchard trees and chestnuts and shellbarks in their sea-

son; "the old swimmin' hole," not of Whitcomb Riley, but of nine-mile pond, the little farm of thirteen acres which my father owned and where in vacation time I was taught

"To plough and to sow
And to reap and to mow
And to be a farmer's boy."

And I know the meaning of the lines,

"How dear to my heart are the scenes of my childhood,"

as they pass in a pleasing panorama. Something is missing, however, and other lines occur to me, those of Richard Henry Stoddard:

"There are gains for all our losses,
There are balms for all our pain,
Still when youth, the dream departs,
It takes something from our hearts,
And it never comes again."

"We are stronger, and are better,
Under manhood's sterner reign,
Still, we feel that something sweet
Followed youth with flying feet,
And will never come again."

"Something beautiful has vanished,
And we sigh for it in vain.
We behold it everywhere,
On the earth and in the air,
But it never comes again."

Dedham, Mass.

Lasell Alumnae and the Home

One of the marked features of this school is the love which the alumnae bear the institution, and the glad pilgrimage which they make yearly to it. The record of attendance shows that more return each year proportionately than of the alumni of Harvard. This year the meeting of the alumnae was of unusual interest. The address of Mrs. Henry E. Bray of '83 on "Housework as a Means of Culture," upon which she spoke for nearly an hour, delighted and interested all. She took her hearers through the rooms of a model home—first to the kitchen, where she plead with students of Lasell to use their best endeavor to have it bright and cheery, the place where they should plan for their living with their very best thought making it a scientific study and conscientious task to guard the health of the family. She then spoke of the dining-room, where the family gathers—the place for unselfishness, sunshine, lively conversation and mutual helpfulness. The living room should be so planned that it is an inspiration for the best reading, for music, and pictures of the highest standard so far as the subject is concerned—a place to be remembered always by the members of the family as the home centre. The sleeping-room should be made the keynote of "peace," with due regard to sanitation and decoration, according to the taste and age of its occupant. She recommended letting the boys have as good a room as the girls, with individuality preserved in the furnishing.

LAKE WINNEPESAUKEE

The Queen of New Hampshire's Lakes Numerous Islands for Cottagers and Campers

Lake Winnepesaukee, one of the most beautiful lakes in the country, is situated at an elevation of 472 feet above sea level. Its ideal location between the Pemigewasset and the Merrimack Valleys at the foot hills of the White Mountains has made it a very desirable summering section. Weirs, Alton Bay, Wolfboro, Centre Harbor and other choice spots are delightful summer havens. A large and palatial steamer, The Mount Washington, sails over the lake covering a course of sixty miles and stopping at the principal ports. The surface of the lake is dotted with innumerable islands, which serve as charming summer grounds for cottagers and campers. The scenic surroundings of Lake Winnepesaukee are beautiful beyond description. In the distance the high peak of Mount Washington can be observed, while nearer, the summits of Belknap and Passaconaway are visible.

No better region in New Hampshire can be selected for a summer vacation. Send six cents in stamps to the General Passenger Department, Boston & Maine Railroad, Boston, for the beautiful colored map of Lake Winnepesaukee, showing the numerous islands, glens and coves. A two cent stamp will bring you a delightful illustrated and interesting descriptive booklet, entitled "Lakes and Streams of New England," which gives a detailed description of New Hampshire's chosen lake.

Zion's Herald

Volume LXXXIII

Boston, Wednesday, June 28, 1905

Number 26

ZION'S HERALD

CHARLES PARKHURST, Editor

GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

Price, \$2.50 a year, including postage

36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Entered at the Post-office Boston, Mass., as second-class matter.

Discoveries in the Tombs of Luxor

SOME valuable archaeological discoveries have lately been made in the tombs of Luxor by Theodore M. Davis, of Newport, R. I., who has been annually wintering in Egypt for many years, and has become an expert Egyptologist. Mr. Davis has unearthed in the Valley of the Tombs of the Kings in Luxor the tomb of a daughter of Amenhotep III., and of the father and mother of his wife Thy. The mummies of the father and mother had been carefully unrolled in ancient times in the search for jewels and gold, but nothing had been found. The tomb contained coffins covered with gold leaf, carved and gilded chairs, alabaster Canopic jars, religious symbols of fine quality, a large roll of papyrus, and a complete chariot with wheels, pole, and neck yokes, its body being covered with gold leaf. A special interest attaches to this chariot — which has been removed to the Cairo Museum — as it is the only complete chariot that has yet been discovered in Egypt.

Artificial Hatching of Lobsters

THE U. S. Fisheries Bureau has been studying and experimenting upon the artificial propagation of lobsters ever since 1888, and the experiments have been attended with increasing success from year to year, the number of lobsters hatched varying annually during recent years from 50,000,000 to 100,000,000 fry. The artificial hatching of lobsters on a large scale is not difficult, but carrying them through the critical periods of infancy is quite another matter, and hitherto it has been necessary to liberate the young lobsters at so early an age that the artificial method has produced only very moderate results. In its three earlier stages of development the lobster is a free swimming creature, and on account of its helplessness its protection in the hatchery is necessary until the fourth stage, when it is old enough to sink to the bottom. The difficulties which have been encountered in this lobster culture have been the lack of suitable food, a tendency to cannibalism during the frequent moltings of

the shell, and infection from diatom growths. The most practicable food has been found to be the flesh of the menhaden. Although the results of the investigations of the past few seasons are encouraging, a marked effect at an early date cannot be expected on a fishery so nearly exhausted and so persistently carried on as is the lobster business.

Whale Caught by Cable

THE work of the cable ships develops at times some curious incidents. The submarine cable between Valdez, on Prince William Sound, Alaska, and Sitka, Alaska, was recently interrupted, and the cable ship "Burnside" proceeded to make repairs. Tests from the Sitka office located the trouble about ten miles out from Sitka. While heaving in the cable toward the fault the dynamometer on board ship began to show considerable strain. The heaving in was slowly continued, when the carcass of a fifty-foot whale, much decomposed, appeared, with a loop of the cable fastened around the lower jaw, the loop being twisted, thus securely holding the whale. The steel armor wires with the exception of three were broken at the twist of the loop, and had the cable not possessed great tensile strength, it would undoubtedly have been broken by the frantic struggles of the whale to free itself. It is thought that the whale, while feeding along the bottom may have been swimming slowly with jaws open, when the cable came across the animal's mouth, and in its endeavor to disengage itself it threw a loop in the cable. Many years ago in the Red Sea an interruption of cable service was caused by a loop of the cable being caught around a whale's tail. Many interesting cases of interruption of cables by fishes are on record.

Trial Trip of Arctic Ship "Roosevelt"

THE new steamer built for the Peary Arctic Club, of which Morris K. Jesup is the president, was tested last Thursday in a "working-out trip" down the coast from Portland, Maine, and fulfilled the expectations of Commander Peary in every way. Stability is marked in every line of the ship, whose hull is reinforced by massive oak timbers. The great prow is sharp as a knife and strong as a battering-ram. The "Roosevelt" was built not for beauty but for strength, and though costing less than any steamer fitted for Arctic service, is considered to be the best ship that ever started in quest of the Pole. It is equipped with a single, inverted compound engine, a Scotch boiler, and two auxiliary Army water-tube boilers. Commander Peary expects to depend on the Scotch boiler, which is 12½ feet in diameter and has two furnaces,

during most of his trip. The new vessel is, in the words of the renowned explorer, "comfortably more than a twelve-knot ship," and has great power of resistance to ice-contact.

Minister Bowen Dismissed

PRESIDENT ROOSEVELT has made short work of the Bowen-Loomis controversy by ordering the dismissal from the diplomatic corps of the United States of Herbert W. Bowen, Minister to Venezuela, who was first appointed to the foreign service by President McKinley. The President has approved a report prepared by Secretary Taft, strongly condemning Mr. Bowen for making charges against the Assistant Secretary of State, and for making them in the way he did, and exonerating Mr. Loomis of all charges, while admitting that he did not act discreetly. The President recognizes that Mr. Bowen during much of his public career has done good service, but declares that his usefulness as a diplomat is now at an end. The arraignment by President Roosevelt is bitter, and Mr. Bowen has issued a strong protest in reply. In order apparently to show his strong confidence in Mr. Loomis, if not his independence of public criticism, President Roosevelt has appointed him special ambassador to France, to represent the United States in the ceremonies incident to the delivery of the body of Jean Paul Jones to this country.

Old Means in New Warfare

THE Russo-Japanese war has furnished the first practical test on a large scale of many naval and military inventions which were produced in prolific numbers in the closing years of the nineteenth century. But although many new weapons were put to the test, it is a remarkable fact that an extended use was made by both belligerents of methods and implements of warfare that are as old as history itself. The Japanese expected that Port Arthur would succumb to high-explosive shells, the hail of machine guns and rifle bullets, and the fierce charge of battalions, but the fortress proved to be absolutely impregnable against all such methods of attack. It was only when General Nogi began to dig, resorting to the time-honored method of running parallels and approaches, and mining beneath the walls of the fortress, that Port Arthur gave way. When the soldiers on both sides came to close quarters they made a free use of that ancient missile, the hand-grenade. A recent number of the *Scientific American* contains cuts illustrating the barriers thrown by the Russians across the main road into Port Arthur, consisting of a series of "wolf-holes" concealed with diabolical skill

amid a forest of sharpened sticks — a pointed stick in many cases being driven firmly in the ground in the bottom of the holes. Wire entanglements were also freely employed, and various traps were constructed into which unwary assailants were expected to fall and become impaled. All this goes to show that in methods as well as in spirit war is still barbaric.

America as a World Power

THE British Premier, Mr. Balfour, at the dinner of welcome recently given to Mr. Whitelaw Reid, the American Ambassador, by the Pilgrims' Club of London, boldly prophesied that the United States will feel impelled by the pressure of destiny to take part in the international councils of the world. He expressed a doubt whether the traditions of the United States to hold aloof from the complex political relations of the older world are likely to be permanently maintained. A great nation like the United States, says Mr. Balfour, owing so much and giving so much to the civilization of Europe, must take part in the general political life of the world. In Mr. Balfour's opinion Europe will regard this "inevitable contingency" with gratification, while Great Britain will welcome such an incoming of the United States with feelings of pride. It appears from this speech that the British Premier is as little influenced as is President Roosevelt with "the craven fear of being great."

President Roosevelt in New England

PRESIDENT ROOSEVELT last week made an excursion among the colleges of New England, which developed many pleasing incidents and some vigorous speeches in which the President opened his heart to the people — with whom he delights to keep in touch — and which have contributed to render him, even in the opinion of some of his political opponents, the most popular, though not the greatest, executive the United States has had, at least since Lincoln. President Roosevelt arrived in Worcester on June 21, and attended the first annual Commencement of Clark College, which graduated 43 students. The degree of Doctor of Laws was conferred on the President by President Carroll D. Wright. After a visit to Holy Cross College, the President departed for Williamstown, where on Thursday he received a great ovation, made a vigorous speech in which he urged the undergraduates to have high ideals capable of practical application, and was honored with the degree of "L. H. D." President Roosevelt received his college education in Massachusetts, and has been fittingly described as a man without a drop of New England blood in his veins, but with a good many New England ideas in his head.

Fresh Disorders in Russia

SERIOUS disorders have occurred this past week in Russia, the storm centres being Lodz and Warsaw, where hundreds of people, many of them Jews and Socialists, have been shot down by the troops. The Jewish districts in Warsaw are now in full revolt, the shops and stores being closed, and traffic ceasing. Street cars have been overturned to serve

as barricades. The city has the appearance of a military encampment. Both racial and national antipathies are probably responsible for the bloodshed at Lodz, although industrial questions have also entered into the fierce struggle. The news of these disorders, when it finally reaches the mass of the Russian people, will greatly discount the effect of the Czar's many reform manifestoes. The peace negotiations are going on slowly, and the meeting of the envoys of Russia and Japan, whose names are not yet authoritatively announced, will probably occur about the middle of August. Fighting of a desultory sort continues along the line of contact of the armies in Manchuria.

Prof. Loeb's Experiments Misconstrued

THE experiments conducted by Prof. Jacques Loeb, who from 1892 to 1902 was professor of physiology at the University of Chicago and is now with the University of California, and whose ultimate objective is to demonstrate that it is possible to control, if not to create, life phenomena, have attracted much attention, but have been misunderstood by a large



PROF. JACQUES LOEB

portion of the public. However high Professor Loeb's ambitions may lead him in the effort to appear to be a discoverer of the secret of life, all that he has actually accomplished is to cause sea urchins' eggs to hatch without fertilization in the ordinary manner. One method of treatment consisted in placing the eggs of sea animals for about two hours in hypertonic sea water, in which the proportion of salt was somewhat increased, and afterward placing them for a few moments in normal sea water to which a minute quantity of ethyl acetate had been added, the eggs being then taken from this mixture and placed in normal sea water, when membranes formed, and, it is claimed, almost without exception each egg developed into swimming larvae. Unwarranted claims of an ability to "create" life have been based by some of Professor Loeb's enthusiastic followers on these experiments, which really had to do only with

objects that possessed a latent capacity for development. There was dormant life in the egg already, and it was only necessary to stimulate it in order to render it active. Professor Loeb only encouraged a natural process — as the action of the brain can be stimulated by drugs. The phenomenon known as "parthenogenesis" is one familiar to all zoölogists. The eggs of several species of insects hatch without fertilization at all. While that is not nature's usual method, it is one that should not be overlooked. What Professor Loeb has really done — and he himself perhaps will frankly confess it — is not to create, but simply to control, life processes by new agents.

Secretary Morton Defended

IT is a temperamental peculiarity of President Roosevelt to stand by his friends, and to defend through thick and thin a man to whom he has once given his confidence. The President is both a good lover and a good hater. His absolute sincerity and honesty of purpose are unquestioned, but his course in the Bowen-Loomis controversy, and also in the defence of Secretary Morton, has subjected him to a considerable amount of criticism in the press to which even a Roosevelt cannot be wholly insensitive. President Roosevelt has announced that he will punish all violators of the Interstate Commerce Law, all granters of rebates, and yet Mr. Moody does not seem willing to bring contempt proceedings against any individual officials whose companies may have been giving rebates in defiance of the courts. The President accepts Mr. Morton's own statement that he had had no knowledge of the granting of rebates by a railroad with which he has been prominently connected, and that he had even issued an order against it, and thus Mr. Morton retires from the position of Secretary of the Navy with the approbation of the Administration resting upon him into the comparative obscurity from which he emerged as one of the presidential "discoveries."

Sun-Spots and Magnetic Storms

THE superintendent of the solar department of Greenwich Observatory, E. W. Maunder, has created a stir in astronomical circles by his discovery that magnetic storms recur at regular fixed intervals in connection with a certain kind of solar activity. The magnetic storms occur at intervals of $27\frac{1}{3}$ days — the exact time for a point on the sun to seem to go around once and appear opposite the earth again. The magnetic storm arrives generally twenty-six hours after the sun-spot points directly toward the earth. After the sun-spot has gone, a stream of magnetic commotion is found still proceeding at the same point. It is found that there are certain favorite points on the sun for sun-spots and magnetic streams, which continue after the sun-spots have vanished.

Last of Bullion Coined

THE last of the silver bullion purchased under the Sherman Act of 1890 has just been coined into subsidiary coins. The further dilution of the legal tender

coinage of the United States by the minting of this bullion into silver ceased more than a year ago, when the bullion then remaining was set aside to be used exclusively for the coinage of subsidiary coins, the supply of which was running so low that it was with difficulty that the Treasury met the annual holiday demand in the winter of 1903. By using the bullion of 1890 the Treasury has been able to add approximately \$8,000,000 to the stock of subsidiary coins in the country. Now that this supply is exhausted, there is available, it is said, for the further coinage of half-dollars, quarters and dimes only the bullion in the general fund resulting from the melting down of uncurrent coins, amounting to about \$3,456,000.

Chinese Exclusion Relaxed

IN view of the information that has reached America that the Chinese guilds have determined to institute a boycott on American manufactures because of the Chinese exclusion policy pursued by this country, and stirred up to action by remonstrances received from commercial bodies all over the country, President Roosevelt has felt impelled to issue a peremptory order that will not only facilitate the landing in the United States of Chinamen of the exempt classes, but will also eliminate from the Immigration Bureau such administrative features as have been the subject of criticism by the Chinese. Orders have been issued to the diplomatic and consular representatives of the United States in China, directing them to look closely to the performance of their duties under the exclusion law, seeing to it that members of the exempt classes coming to this country are provided with proper certificates, which will guarantee the bearers against any harsh or discourteous treatment.

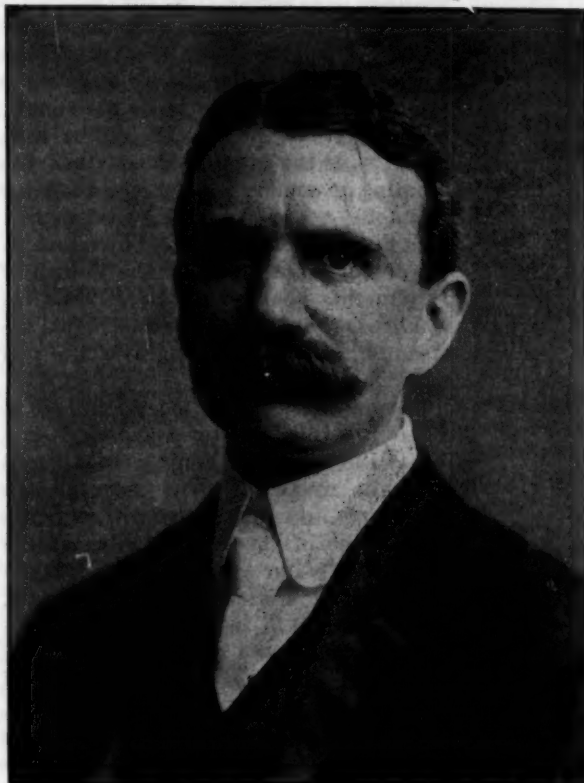
HERBERT WELCH AT OHIO WESLEYAN

A NEW presidency at Ohio Wesleyan University was auspiciously opened when Rev. Dr. Herbert Welch, recently of Mt. Vernon, N. Y., last Thursday afternoon delivered his inaugural address, was invested with the crimson cape denoting his office, and received the keys of the University from David S. Gray, Esq., a long-time benefactor and trustee of the institution. Present on the platform to indicate their interest in the occasion were Bishops Walden, Thoburn and Spellmeyer—the latter one of the speakers of the hour; Editors Gilbert, Thompson and Kelley—the latter speaking for the Methodist press; President E. H. Hughes, of DePauw, who had delivered an address of singular effectiveness on the preceding Sunday night on "The Perils of Knowledge;" Vice President Fairbanks, of the class of 1871, who during the week had made two brief speeches, and who now welcomed the new president of the University in behalf of the alumni, in a speech of fervency and heartiness, speaking especially of the work of the great men who had occupied the chair in other years and of their co-workers. He made effective use of the fact that one wall of the Gray Memorial Chapel, in which three thousand enthusiastic Ohioans were gathered, was occupied with portraits of Presidents Thomson, Merriek, McCabe, Bashford, Williams, and Payne, to which had just been added, a day or two before, the pic-

ture of Dr. W. F. Whitlock, who has been acting president for the past year. Mr. Fairbanks declared that no institution in the country could produce in a similar period from its faculty seven names to surpass these in dignity, usefulness, and weight. Governor Herrick, State-Commissioner of Education Jones, President Hunt, of Dennison University, Prof. Walker, representing the faculty, Hon. D. S. Gray, of the board of trustees, were the other speakers of the hour.

When they were done Dr. Welch had been pretty thoroughly welcomed, and the hour was late—4.30 in the afternoon. The new president, however, had a message, and he delivered it with vividness and earnestness. He treated Christian education and its claims in the large, broad sense, in an address which will read well, and will stand in the years to come as one of the messages characteristic of the new era into which the institution has entered.

Dr. Whitlock, as a special mark of distinction, received the degree of LL. D. His administration as acting president is commended in the highest terms. He has been



PRESIDENT HERBERT WELCH

at the "O. W. U." forty-six years; he is still alert, vigorous, masterly.

A new feature in the Commencement was the rendition of Shakespeare's "As You Like It" out of doors in a beautiful glen, by the department of oratory, under the guidance of Prof. Fulton, *facile princeps* in his field.

Dr. Whitlock's baccalaureate sermon had as its theme, "Signs of the Coming of the Kingdom." It was a well-reasoned, optimistic message.

Among the college officials who came to represent their institutions at the inauguration of President Welch were President Thompson, of Ohio State University, and several of his faculty; President Holgate, of Northwestern; Dr. R. W. Rogers, of Drew; Prof. E. A. Smith, of Allegheny; Prof. Hancock, of the University of Cincinnati; Presidents Bookwalter of Otterbein, and Pierce of Kenyon.

At the laying of the corner stone of the new Edwards Gymnasium, which is to cost \$75,000, one fourth of which remains to be raised, addresses were made by Z. L.

White, a trustee, of Columbus, a beneficent friend of the enterprise; Dr. Whitlock, who presided; Hanford Crawford, Esq., of St. Louis, whose remarks outlining the reasons for athletic training and modern gymnasium facilities deserve to appear in permanent form, and others. Dr. D. D. Thompson of the Northwestern shared in the service.

An exciting episode of the week was the refusal of the baseball players from the University of Kentucky to carry out their engagement to play, because when they arrived they found a negro student on the O. W. U. nine. The Kentucky boys demanded that the colored lad should be removed, and indicated that the negro should "know his place." A Kentuckian in the faculty, who felt for the boys from his native State, and who was trying to arrange a compromise, retorted: "You ought to know by this time, young men, that the place of a negro in this country is whatever honorable place he wins by honest effort!" The complication was unforeseen and unfortunate, but the crowd that had assembled to see the play had to go home without any game.

Mrs. W. F. McDowell, wife of the Bishop, Dr. W. P. McLaughlin, of Buenos Ayres, Dr. F. P. Parkin, of Germantown, Philadelphia, Vice President Fairbanks, Dr. Whitlock, and President Welch were among the speakers at the alumni banquet, held under a spacious tent, where plates were set for nearly a thousand guests, and every place taken.

Among the new doctors in divinity announced were the following: Rev. James W. Magruder, of Portland, Me.; William A. Mansell, of India; Rev. John F. McConnell, of Brooklyn; President Edwin Holt Hughes, of De Pauw University; and President Guy Potter Benton, of Miami University. The degree of LL. D. was conferred upon Hon. Geo. W. Atkinson, of Washington, D. C., former governor of West Virginia, recently appointed a United States Judge; Prof. E. A. Dolbeare, of Tufts College, Mass.; Drs. F. W. Gunsaulus and Charles E. Jef-

erson, both distinguished alumni, former Methodists, but now leading Congregationalists; Prof. John Williams White, of the Greek chair in Harvard University, of the class of '68; and President Joseph Edward Stubbs, Nevada State University, class of '73. Upon Mrs. Cornelia C. Fairbanks, wife of the Vice President, and Miss Marianna Young of Japan, was conferred the honorary degree of Master of Arts. These honorary degrees were a specialty of the occasion, marking the beginning of a new era. Hitherto no honorary degrees have been conferred in recent years except in 1894, at the semi-centennial Commencement. The announcements were crowned at the very last by the conferment by the trustees of the degree of Doctor of Laws upon the retiring acting president, Rev. Dr. W. F. Whitlock.

If it were not for the recognized thing we ought to be, we could never be what we are. An ideal is infinitely good for the soul, even when it is unrealized, or only partially realized.

THE SHATTERED CUP

ONE of the earliest legends of Christianity tells the story of a king into whose hand was treacherously put a cup of poison. But the king spoke the name of God over the cup, and it was shattered in his grasp.

There is a profound and luminous truth in this story, as in so many of the old legends, that have survived in literature because of their ethical and spiritual significance and value. The poisonous thing, the soul-killing thing, of whatsoever sort, is rendered powerless by naming over it the name of God in sincerity and trust. Nothing that is evil can live when the power of God is enlisted against it. God and evil cannot dwell together; and we know that every human soul, by nature and by divine grace, is the temple of God. Just so long as one is vitally conscious of the presence and help of God, he is safe from spiritual harm. Let him breathe the name of God over all his temptations, perplexities, mistakes, over all the sins and discouragements that would poison his soul, and the cup of death will shiver in his grasp; the evil that might slay will itself be slain.

The vitality of this old legend of the shattered cup lies in its absolute truthfulness to the facts of human life. That the story has survived through so many ages proves how universally it is felt to be allied to the ethics of humanity. But one thing is needed, says history, says revelation, says literature — but one thing is needed to defend the soul of man from harm: the consciousness of God's loving presence, and the appeal to Him of loyal and confident sonship.

THE NATION'S FESTIVAL

"A day, an hour, of virtuous liberty
Is worth a whole eternity in bondage."

OUR fathers put this high estimate on the value of liberty in the days of long ago, in the days of great events that gave us the American Fourth of July, which may well be called the nation's greatest festival. It was this high conception of the value of liberty that gave us the American flag, of which some American singer has sung:

"Though Father Time has worn to rags
The ermine robes of kings,
And left the guns of war to rust
Among forgotten things;
Though crowns and sceptres at his touch
Have turned to dust and dross,
Yet not a broken stitch has marred
The work of Betsey Ross."

The patriotism, the enthusiasm, evoked by "Old Glory" is proof of the fact that our love and reverence for the flag are not likely to grow less even in this age of material things. The children in our public schools are taught the meaning of the Stars and Stripes, which waves above our schoolhouses and our public institutions. Love of country forms a part of the education of our children in the school system of today, and never was the name of Washington held in higher reverence; and this is as it should be.

We are yet a young nation — a nation not long out of swaddling clothes when compared with many others — and we have still all of the courage and the hope-

fulness of youth. It is true that "A nation should increase in hope the older it becomes. It will if it is thoroughly alive. Its doom is sealed when it feels it has come to its period of maturity. The nation that deems itself mortal is already dying. The faith and the hope of the nation demand its immortality. The nation that lives nobly expects to live forever. Its birthdays should always be festivals of hope — joyous, enthusiastic, triumphant, invincible hope. The main features in the celebration of the nation's birthday should be the expression of its faith in the greatness of its destiny and the glory of its mission. The celebration of the festival should be thoughtful, dignified and beautiful, but above all else it should be jubilant and enthusiastic."

Our modern methods of celebrating Independence Day are more remarkable for their boisterous enthusiasm and noisy jubilation than for their thoughtfulness and dignity. The ear-splitting cannon-cracker and the nerve-torturing torpedo are more in evidence than the thoughtful address or the beautiful and impressive service appropriate to the day. Those who delight in a noisy Fourth of July are apt to quote the words of John Adams, who said that the day should be celebrated with the ringing of bells and the booming of cannon; but it is to be feared that John Adams would feel that he had been taken too literally could he return to one of our large cities on the Fourth of July in this year of our Lord 1905. He would see that we had misinterpreted his meaning, and had lost sight of the real significance of the day.

But one must not be too pessimistic in regard to this, for investigation would reveal the fact that some of our small boys who make the most noise on the Fourth of July have, after all, very true conceptions of the real meaning of the day, and it is our own fault that it is not celebrated in a more dignified manner. Enthusiasm is in itself a very good education, although we might wish that the form of its expression could be changed in our observance of Independence Day. The signs of the times point to a quieter celebration of the Fourth of July in coming years, and some of our large cities have already passed ordinances forbidding the use of firecrackers and other explosives on the streets on Independence Day or at any other time. This may seem like hard lines to the small boy who delights in noise, but it is a step in the right direction, and other cities will be sure to adopt the same measures in the interest of public peace and safety.

The true object of the celebration of Independence Day should be to instill in the hearts of the people, young and old, the noble sentiment expressed in the following lines:

"Oh, my America! whose flag peace
thrones amid the sky,
Beneath whose folds 'tis life to live and
noblest death to die;
Great not in armies, giant grown,
But great in faith in needing none,
Strong in the people's arm of might,
The world's defender of the right,
I hear the morning bugles blow across
the silver sea,
And bless my God my palace stands a
cottage home in thee!"

WORRYING ABOUT THE FUTURE

WHO knows what will happen tomorrow? Who has any dependable ground upon which to base a prophecy? Tomorrow is just as likely to turn out the opposite of what one expects as it is to conform to his forecast. Some one has made the suggestion that every worrier about the future write out at night what he expects will happen to him the next day, going into detail as much as possible, and then that he write out, the next evening, what actually did happen. The event may be neither better nor worse than the expectation, but nine times out of ten it will be utterly different — so different as to provoke a smile of surprise.

Let the worrier try this simple expedient for a couple of weeks. He will soon come to the conclusion that it is a gratuitous waste of nerve energy and soul energy to excite or irritate himself about the possible happenings of an unborn day. Sufficient unto each day is its good or evil fortune. The present ought not to borrow any trouble from the future. The bright and the dark of each day are hidden in the great kaleidoscope of life, and none of us knows, or can even guess, what pattern they will make, until the hand of God turns the kaleidoscope and brings its infinite and unimagined combinations to pass.

ELIMINATION OF THE POLITICAL "BOSS"

WHEN our fathers founded on this continent a government, or collection of governments, dedicated to the ideal of a lawful liberty, they could have had little idea that among the evolutions of the coming decades would be the political "boss," nor in their wildest flights of imagination could their minds have conjured up the vision of a political Colossus of the proportions of a Croker, a Quay, or a Durham. The fathers themselves were so intensely interested in getting all their rights in every way, whether religious, commercial or political, that the idea of a half-million people demitting their political privileges and consenting to be ruled and ruined by a "boss" whom nobody had ever elected to be even a hog reeve, would have appeared so supremely ridiculous as never to be worthy of a prophetic mention.

Yet just such an evolution has come with the years, and "bosses" come and go with almost the regularity of United States senators or ambassadors. These bosses are the creations of conditions which are exceedingly complex. They are the by-product of an age of centralization, the excrescences upon a body politic which bears them just because it is on the whole so vigorous, and does not mind a little sapping of its strength by such parasites. The American people are proverbially good-natured — too much so for their own good — and will put up with numerous evils so long as these do not become too burdensome. So long as the "trust" does not put up the price of a commodity more than a cent or two, the majority will pay the advance and never say anything about it; so long as the "bosses" do not allow vice to become too high-smelling, the populace shrugs its shoulder

ders and says: "It might be worse." But when it gets worse and the moral imagination of the crowd is touched, then the "boss" has to fight where before he lounged and laughed. It is this reserve possibility of fight in the American people which is the salvation of the country. When the people get mad they smash things; but the trouble is that they do not get mad often enough, nor stay mad long enough. And too frequently it is the case that while they are mad they are all mad different ways, and shy rocks at one another with almost as much vim as at the "bosses." But when it is a strong mad, a long mad, and a mad altogether, the "bosses" go to Florida or to Canada in short order.

Durham, the "boss" of Philadelphia, a typical "boss," has been "eliminated" because the Philadelphians, largely led by the ministers, got so righteously angry that a change had to be made in quick order. Weaver did it because Weaver could not do anything else. He would have done it sooner if the people had risen sooner in their supporting strength. But for awhile they did not know him and he did know them, and meanwhile Durham, the quiet, sociable, decided, all-arranging "boss," went on manipulating men and acting as general manager for the whole city. It might be said that during his bossship not a hod of coal nor a barrel of apples could be moved or sold in all Philadelphia without the transaction in some way coming under his influence. At the Betz Building in Philadelphia Durham held daily court, nor were his callers limited to politicians, contractors or officials. Men in all walks of life, even his political opponents, went to him to induce him to dispense blessings or to remove disadvantages. In cases of charity which appealed to him Durham would request contributions from his callers, and they were forthcoming.

And now Durham is shorn of his power. By taking the control of the police away from it, the ring is powerless to influence elections. As soon as it became evident that the majority of the citizens were on the side of good government, numbers of the ring officials began to desert Durham as rats scamper from a sinking ship. When once the reform movement passed the "dead centre," events began to go with a rush. The danger now is one of reaction. "Eliminated bosses" have been known to return with the backward swing of the political pendulum and to become more insolent than ever. Eternal vigilance is the price of civic liberty. "Bosses" are sometimes stranded (as was Durham) because the tide of popular support — a support direct or indirect, conscious or unconscious — ebbs away; but the tide of selfishness is always running strongly somewhere in a large community, and the danger always is of a return flood of rascality which will float again the schemes of the "grabbers" and the "grafters."

The rule of the "boss" is always misrule, and a gross affront to the intelligence of the American people. The fault of the "boss" is the folly of the people themselves. When every citizen does his duty, the "boss" becomes unknown. The ideal is general participation by

the moral portion of the public in political affairs. To this problem of good government the energies of every reflecting and conscientious citizen of the Republic should be bent.

In this civic responsibility every voter in the nation shares. In 1866 Charles Kingsley wrote pessimistically of American affairs, saying that we had then exterminated our Southern hereditary aristocracy, and the "Northern hereditary aristocracy, the Puritan gentlemen of old families," had retired in disgust from public life, so that he looked forward with trembling to the outcome of the pure democracy which had been set up here. Fortunately there are still many who evince their real nobility of nature by taking active part, for the better, in public affairs, as illustrated in the careers of men of the Roosevelt and Bonaparte type, but it yet remains to be proved whether the Republic will produce such robust citizens in sufficient numbers to offset and defeat the machinations of the "bosses" and the grabbers, and to maintain the traditions of this splendid Republic which has been founded on the principles of honor, liberty, and the pursuit of the highest happiness of the largest number — an ideal indicated in the very name "commonwealth" applied to more than one of the combining States which were charter-members of the then-new federation.

Against Summer Drought

CHRISTIAN workers in New York are planning wisely and well for the evangelistic services of the summer, inasmuch as they hope to make these yield not only rich results in immediate conversions, but also to conserve the present interest, so that a revival era in the fall will be rendered possible, and be made more broadly effective when it arrives. The great danger is lest religious interest aroused during the cooler months be entirely dissipated during the hot season. It ought not to be so. Even if the fires of zeal are "banked," they must not be allowed to go entirely down — nor need they be "banked" at all in many cases. Too many churches make the mistake of letting their activities sink to so low an ebb in summer that it takes them from October till Christmas to get under full headway again.

Cultivation of Patriotism

PATRIOTISM is commonly regarded by the public as an interest that can be taken for granted. The term "American" is quietly assumed to be, of course, synonymous with "patriot," but patriotism is not a thing of course, but a thing of culture. It is not automatic, self-provided; it must be stimulated and cultivated by the appropriate appeals to the nobler side of human nature and the communal interests of the nation. There is a kind of brute, coarse "patriotism" so called — the partisanship of the fist, the blow and the defiance — which in any acute crisis in affairs when the national "honor" is affronted may be depended upon to exhibit itself as the waves of the sea rise when a stormy wind blows; but the higher, broader patriotism of the pacific constructive kind, which takes as its watchword not "My country, right or wrong," but "Let my country be right not wrong," is of slower growth, and never quite spontaneous. Such a sentiment is somewhat of an exotic to the selfish human heart, but, while a rare plant, is susceptible of cultivation, and represents

the ideal in the line of national policy. In the cultivation of such a patriotism every citizen should become interested. As events sweep onward it does seem as though the horizon of patriotism was broadening — the patriot's duty being now phrased in international, not simply national terms, and taking on a missionary burden in addition to the previous merely local responsibility. It is worth while being a patriot if one can be a patriot on this larger, loftier, twentieth-century scale.

Specially Needed Now

DEARLY beloved brethren, you need the church paper just as much in summer as any other time, and more so, if possible, because of the greater danger of growing drowsy over your religious duties in the hot months were it not for the weekly reminders of the religious paper that God's kingdom is still going on and Christian work has still to be sustained. As many good Christians when at summer resorts move among a different circle of people, many of them strangers, from those with whom they are accustomed to associate at home, an unusually good chance is thereby afforded of extending the circulation of such a paper as ZION'S HERALD, which has proved its excellence through the years, by speaking a good word in season regarding it to chance acquaintances or fellow-lodgers.

Respect the Burden

OVER five hundred work-horses were recently conducted in a parade through the streets of Boston, and noble-looking beasts — we would hardly call them brutes — they were. The working-man, and even the working-horse, is worthy of honor. Once when Napoleon was coming down a steep and narrow path on the slopes of St. Helena, his island prison, in company with a party of ladies, they encountered a heavily-laden and laboring pack animal, driven by an islander, coming up. There was not room for both parties to pass at the same time. One of the ladies haughtily ordered the pack-driver to remove his beast out of the way, but Napoleon, remarking, "Respect the burden, Madame!" quickly stepped to one side to allow the patiently plodding animal to pass. The burden, by whomsoever borne, is to be respected. The worker should have the right of way over the idler in human society every time.

Peacemaker of the World

THE General Synod of the Reformed Church in America (Dutch Reformed), of which President Roosevelt is a member, has conferred upon him the title of "peacemaker of the world." This title will probably be justified by the course of events, and it is certainly a more enviable designation than that of "warmaker of the world" would be. Mr. Roosevelt, we suspect, is capable of being either upon occasion — that is, on what he would conscientiously consider to be a sufficient occasion; but happily just now his bent is for peace, and his diplomacy in the interests of peace seems about to be crowned with success. Even a big battle in Manchuria could hardly prevent, though it might postpone, peace.

Addresses, Not Sermons

SOME college presidents who are laymen, as Presidents Hadley of Yale and Wilson of Princeton, have adopted the custom — not above question for its wisdom — of delivering the baccalaureate "sermon" themselves to the graduating class. There is a sarcasm to the effect that certain

German Protestant ministers, having practically discarded Christianity, are now delivering eloquent sermons upon the necessity of taking regular exercise. President Woodrow Wilson is said to have preached his baccalaureate upon the reasons for taking care of one's health. It is only just to say that he probably preached on some other things besides. But these lay "baccalaureates" would better be called addresses than "sermons," for sermons they are not. Let it be admitted that there is at least one thing which a preacher can do better than any one else, even better than a lay college president — and that is, preach.

PERSONALS

— Bishop Mallalieu preached, both morning and evening, June 25, at Ocean Grove, N. J.

— The death of Rev. J. Hudson Taylor, well known as "the apostle of China," is announced.

— Rev. E. C. Bass, D. D., and his daughter sail from New York for Liverpool the first week in July, to spend three months abroad.

— Rev. T. F. Jones, presiding elder of Rockland District, East Maine Conference, has received the degree of D. D. from his Alma Mater, Bowdoin College.

— The Anti-Saloon League of Worcester recently gave Rev. Albert Sidney Gregg a reception, and presented him with a silver card plate bearing his monogram.

— Invitations are out for the marriage of Miss Kate J. Robinson to Rev. D. C. Babcock, D. D., on June 29, at the Methodist Episcopal Church, Claremont, N. H., at 1 P. M.

— Rev. S. H. Day, D. D., of Erie Conference, and wife, will spend July in New England. Dr. Day is taking the course of study at the Summer School of Theology at Harvard, Cambridge.

— Henry Kingman Dow, son of Rev. D. B. Dow, presiding elder of Bangor District, who graduated from the University of Maine, is elected assistant principal of the high school at Orono.

— Rev. L. J. Birney, whose mother recently died, will sail soon from London for New York or Philadelphia to spend the summer with his father, with the probability of returning to Europe in the fall.

— The class of 1905 of the Newton high school on Sunday morning attended the Newton Methodist Episcopal Church, where the baccalaureate sermon was delivered by the pastor, Rev. George S. Butters, D. D., his subject being, "The Larger Life."

— Mr. Louis S. Dieker, of Dorchester, writes under date of June 25: "In the Highlands Church, on Sunday, Rev. George Alcott Phinney spoke of the late William Robert Clark, D. D., paying a precious tribute of affection from a son in the Gospel. A few of us in the congregation were his former parishioners, and we loved him also, and gladly share in this recognition of his sacred memory."

— Princeton has bestowed on Mayor George B. McClellan the degree of LL. D., and the Dean, in conferring the distinction, pronounced Mr. McClellan "the best mayor that New York ever had." Mr. McClellan is a good man, beset with difficulties in dealing with so many Tammany officials, and has done a good deal of good service, but for a Dean to pronounce him "the best" mayor that New York ever had, is to suggest the reflection that some college officials are not free from sophomoric exuberance. The fact that Mr. McClellan is a graduate of Princeton may

have helped the Dean to his extravagant eulogy.

— Rev. Dr. E. L. Parks has engagements for Bible School methods and work at the following Chautauquas: Lake Madison, S. D.; Devil's Lake, N. D.; Pontiac, Shelbyville and Rockford, Ill. At several of these he will also deliver his lecture on "The Negro and the Nation."

— The many friends of Rev. O. W. Hutchinson, of Leominster, will be gratified to learn that he has slowly but steadily gained in health and strength during the last few weeks. He intends to spend July and August somewhere in the White Mountains, and expects to resume his church work in September.

— Dr. N. Walling Clark, presiding elder of Rome District, Italy Conference, with Mrs. Clark and their son, arrived in New York on the steamer, "Koenig Albert," Thursday, June 15. Dr. and Mrs. Clark will spend the summer in the United States, and may be addressed at Madison, N. J., until September.

— Brown University, at its Commencement, last week, conferred the honorary degree of Litt. D. upon Edmund J. Carpenter, of Milton. Dr. Carpenter, who is a member of the First Church, Dorchester, has been engaged in journalism in Boston for many years, and is the author of several books.

— Rev. Thomas Stevenson, of Utuado, Porto Rico, with his wife and three children, and Mrs. Stevenson's sister, Miss Josephine Coltart, arrived in New York on the steamer "Caracas," Monday, June 19, and two days later sailed for England on the steamer "Baltic." Mr. Stevenson and his family will spend their furlough of six months in Europe.

— In the First Methodist Episcopal Church, Lynn, Mr. Charles Sumner Murray and Miss Fannie Crossman Breed were united in marriage, June 21. The bride is the daughter of George W. Breed, a prominent official member of First Church. The ceremony was performed in the presence of 800 guests by Rev. George R. Grose, the pastor, assisted by Rev. Walter Russell Breed, the bride's uncle, rector of the Episcopal Church, Lancaster, Pa.

— Morris K. Jesup, of New York, the well-known merchant and prominent Presbyterian layman, has received from the Czar of Russia the honor of knighthood in recognition of his gift to the Academy of Sciences at St. Petersburg of a series of the "Jesup Exploration" collections. Mr. Jesup is president of the American Museum of Natural History. This act of graciousness on the part of the Czar is particularly appropriate at this time.

— At the triennial meeting of the Educational Association of China, held in Shanghai, May 17-20, resolutions, offered by Rev. J. C. Ferguson, Ph. D., concerning the proposed visit of Dr. B. P. Bowne to China were unanimously passed. It was resolved that "The Association had heard with pleasure of the intended visit of Professor B. P. Bowne of Boston University to China during this autumn;" and that "the executive committee be authorized to assist in any possible manner in arranging courses of lectures in large centres of educational influence."

— Prof. James Denney, D. D., of the United Free Church College, Glasgow, spent Sunday, June 11, in New Haven, Conn., attending service in Battell Chapel in the morning, and occupying the pulpit of the First Methodist Episcopal Church in the evening. The sermon by the author of "The Death of Christ" will long be remembered by those privileged to hear it for its originality of treatment and ex-

pression, its intellectual grasp and spiritual power. The text was Matt. 11: 28-36.

— At St. Mark's Church, Brookline, Sunday morning, Rev. Dillon Bronson, D. D., preached an impressive sermon on "Kindness to Animals," illustrating it impressively by presenting "Thomas Carlyle," a fine St. Bernard dog, which stood beside him on the pulpit platform as he spoke.

— At South Natick, June 21, Henry F. Packard, M. D., and Miss Florence Favour were united in marriage, the father of the groom, Rev. I. H. Packard, of Roslindale, performing the ceremony. Dr. Packard is on the medical staff at McLean Hospital, Waverly. The bride is a graduate of Wellesley.

— Rev. W. H. Locke, of East Ohio Conference, father of Rev. Dr. Charles Edward Locke, of Hanson Place Church, Brooklyn, died at the residence of his son from a stroke of apoplexy, June 15, aged 77 years. For eight weeks, with his wife, who survives, he had been visiting his son. Two years ago he preached his semi-centennial sermon at the annual session of the East Ohio Conference.

— On Lee, a patient in the Woman's Hospital in Seoul, glories in her infirmity, we are told, that the power of Christ may rest upon her, saying: "Had I not been afflicted in body, I would not have had this opportunity of having my soul fed." This is the true Pauline spirit. Converts from heathendom are apt to illustrate apostolic traits of mind and conduct, as they come very near to the heart of things, and with a fine simplicity distinguish the fundamentals from the accidentals of life.

— Mrs. Mary Jones, known as the "Welsh seeress," has been one of the most prominent evangelists in connection with the revival in North Wales. She is said to possess in an admirable degree the qualities which constitute true womanhood, being amiable, gentle, refined, intelligent and honest. Mrs. Jones speaks simply, clearly, and out of the fullness of her heart, and as she proceeds her face becomes animated and even transfigured. If, as F. W. Robertson said, mental power "comes from interest in a subject," Mrs. Jones has mental power of a high order. One of her strongest traits is her intensity, and her enthusiasm is contagious.

— The funeral of the late Dr. W. R. Clark occurred on Thursday afternoon, June 22, Dr. C. F. Rice, the presiding elder, in charge, assisted by Revs. W. W. Guth, W. N. Mason, Dillon Bronson, W. F. Warren, James Mudge, and G. S. Butters. Messrs. Guth and Mason officiated at the residence, 85 Rindge Ave. The public services took place in Epworth Church, which the deceased attended. Dr. Warren, a lifelong friend, delivered the eulogy, and Dr. Rice, after reading a tribute written by Bishop Goodsell, who was unable to be present, spoke tenderly of his personal relations with the deceased. Among the floral pieces was one from the Boston Preachers' Meeting, and one from the official board of Epworth Church. The interment took place at Newton.

— Rev. and Mrs. J. W. Fulton, of Coral St. Church, Worcester, celebrated the twenty-fifth anniversary of their marriage at 25 Coral St., Friday evening, June 9, from 8 to 11 o'clock. Between two and three hundred friends gathered, including Rev. Dr. S. M. Dick and wife, of Trinity, Rev. E. B. Patterson, of Grace, Rev. W. A. Wood and wife, of Laurel St., Rev. G. H. Rogers and wife, of Charlton, Rev. V. M. Simons and daughter, and Mr. A. B. F. Kinney. H. C. Gratton and wife stood up with the pastor and wife to receive. Twenty-five

Continued on page 832

BOSTON LETTER

A. REMINGTON.

SINCE my previous letter, incidents have occurred for the advancement of peace and good-will which give renewed enthusiasm to effort. Delegates from Massachusetts to the Mohonk Conference for peace and international arbitration returned with a far more hopeful feeling than they did last year, when so many men were present who sympathized with the warlike method of dealing with current problems. This meeting was specially notable, though it spent too much time upon dead and gone subjects, for its positive progress in some ways. It appointed a committee, headed by Presidents Eliot of Harvard, Hadley of Yale, and Seelye of Smith, and former Presidents White of Cornell and Low of Columbia, and others, to introduce into colleges and universities the study of arbitration and the modern movements for peace. Chancellor MacCracken of the University of New York made an excellent hit when he said that it was of more importance for modern students to be informed upon these subjects than upon the wars of Rome against the Carthaginians. This same chancellor also made one of the most progressive speeches of the session, asking that things be called by their right names, objecting to the use of the term "international parliament" when a world legislative department was meant. Prof. Kirchway of the University of New York made one of the most effective speeches, urging forward action rather than dwelling so much upon the accomplished facts of the past. Edwin D. Mead of Boston was another speaker to the same effect. The world is getting together, and this conference illustrates it.

The United States in Europe

Progressive circles here are just now especially interested in the three great international meetings to occur soon in Europe, and efforts are being made to have the United States largely represented at them, just as the leading European nations were largely represented at the Universal Peace Congress in Boston last October. These three meetings are that of the Interparliamentary Union, to begin at Brussels, Aug. 28; that of the International Law Association, to begin at Christiania, Norway, Sept. 4; and that of the Universal Peace Congress, to begin at Lucerne, Switzerland, Sept. 19. Delegates from several Western States have arranged to go. Among those from nearer home will be Mr. and Mrs. Edwin Ginn (Mr. Ginn being the publisher of the volumes for peace issued by the International Union, including Bloch's "Future of War" and Channing's and Sumner's works), Mr. and Mrs. Edwin D. Mead, Dr. Benjamin F. Trueblood and his daughter, Miss Florence Trueblood, Joshua L. Baily, and other peace workers. Congressman Richard Bartholdt of Missouri, founder of the American branch of the Interparliamentary Union, which originated the movement for a second peace conference at The Hague, which President Roosevelt has called, is in Europe now, trying to get material for a model arbitration treaty, which, it is hoped, the United States will adopt, and not have our nation distinguished any longer as the one conspicuous instance of a great nation without a treaty of this class. M. Bartholdt has prepared for presentation to the Interparliamentary Union a scheme for a regular international congress, putting in concrete form the idea which was indorsed by the Massachusetts Legislature in 1903 and has since then secured strong support in other States, beside the formal approval of the Interparliamentary Union and the Uni-

versal Peace Congress. Surely these are times of great world movements, and they have prodigious possibilities for the peace and progress of the world. Boston is a particularly fertile soil for them.

Sunday Excursions

In these days of lax Sunday observance which the law permits and greater laxity which men take without the permission of the law, it is worth while to take note of the attitude of the railroad commissioners regarding Sunday excursions. The other day a petitioner was before the board with some plan for running an electric extra on Sunday, which was evidently all right and within the purpose of the law. But the commissioners, in granting the request, were particular to have it clearly understood and to make the man agree that there should be no excursion fares and no advertisement of an excursion. The man referred to the petition as showing what he wanted, and said: "There it is, just what I want. I don't do as some other men do. Would you rather I should tell you the truth or lie to you?" Chairman Jackson replied by asking him if he thought he would make anything by lying, and added some further stern language regarding men who tried to evade the law and the commission by misrepresenting their purpose in getting permission for Sunday service. A recent order for the benefit of the Swedish Methodist Church in Worcester, allowing it to have extra Sunday cars for two Sunday days in August to the Sterling camp meeting grounds, made a particular stipulation that there should be no lower fares on these Sunday trains than on the trains on week-days, thereby preventing any temptation to promote Sunday excursions. The commission is evidently determined to give the Sunday the benefit of the doubt in case of Sunday trains.

But there is evidence that the public deliberately breaks the Sunday law. Observers of the golf links in the suburbs of Boston know that there is golf-playing on the Lord's day, and cases are reported of tennis and baseball, which the authorities do not prevent. Yet such pastime is directly against the spirit and letter of the law.

Old Medford Rum

For scores of years it has been a standing disgrace to Massachusetts that Medford rum has been exported in large quantities. Repeatedly has it occurred that vessels sailing for Africa have carried out missionaries and rum at the same time, both destined for the black people. Repeatedly has attention been called to the disgrace, but it has continued. Medford rum began in 1735 in the establishment which has since then continued its manufacture, and it has been known the world over. But the family, of high repute locally, which has conducted the business, has taken the occasion of the celebration of the 275th anniversary of the municipality to announce that the manufacture of Medford rum has come to an end. Though commercial reasons are given for the step, yet, as any commercial house in a reputable enterprise would adapt itself to modern conditions and competition, the explanation does not wholly explain, and it is a reasonable addendum to the explanation to say that the disgrace and disrepute attached to the manufacture of liquor, most of which must be used for other purposes than medicinal, is doubtless a potent consideration for stopping the business. At any rate, the business has been stopped, and Massachusetts has one disgrace the less.

The Decaying Hill Towns

Early and scattered returns from the new census show that the decay of the hill towns

continues, though it had seemed as if they were as small as possible before. Mt. Washington, at the extreme southwest corner of the State, has fallen 39 per cent. in ten years, and now has a population of 87 persons. This makes it the smallest town in the State. As the population dies off and is drained off to the larger places, the towns are left in lower poverty and in need of missionary service. Heathen corners increase. Sparseness of population promotes indifference to law. Looseness and even incest are reported by home missionaries as existing among remote families, and the evil effects of solitude and vice multiply. City life is not alone full of temptations for persons of weak wills and without positive principles. The poverty and immorality of the towns put more demands upon the cities and large towns.

Personal Mention

Prof. Charles M. Spofford of the Institute of Technology is going to the civil engineering department of the Brooklyn Polytechnic Institute in the next academic year. That Institute came to Massachusetts last year for a new principal in the person of Dr. Fred W. Atkinson, former superintendent of education in the Philippine Islands.

Harvard, since the agitation over the proposal of giving a degree of LL. D. to Benjamin F. Butler, when governor, has failed to uphold her former universal precedent of giving every Massachusetts governor the honorary degree. This year Tufts confers it upon Gov. Douglas, but the well-known facts about Gov. Douglas' education, though creditable to him, raise the question whether the practice is not stretched too far when there is such a manifest hiatus between the nominal purport of the degree and the personal attainments in that direction of the person upon whom it is conferred.

Former Speaker Myers of the Massachusetts House, the lawyer of the three trustees under the will of Gordon Mackay to manage the fund of over \$5,000,000 which Mackay left to Harvard University, is not in favor of the merging of Technology and Harvard together, and says that it is by no means certain that the union will ever be accomplished.

Large interest is shown in the coming to Trinity Church, as successor of the late Rev. Dr. E. W. Donald and in the line with Phillips Brooks, of Rev. Dr. Alexander Mann. His welcome is cordial, and he enters upon his new work in favorable circumstances.

President Carroll D. Wright of Clark University has become so thoroughly identified with public service that the calls upon him are constant, notwithstanding his acceptance of the presidency of the University. He has just accepted the chairmanship of the new special commission on industrial and technical education, created according to the recommendation of Governor Douglas, and it has a most important field to cover in its report to the next legislature.

Rev. J. T. Sunderland, temporarily at East Lexington, formerly resident in India, is exerting himself to secure addresses in this country by members of the distinguished delegation of eight of the principal public men of India (natives) who will speak in England during the coming parliamentary campaign, upon the ills of India.

Warren F. Spalding, the secretary of the Massachusetts Prison Association, in behalf of the Association, is keeping close watch of the operation of the new State law to permit the release without trial of persons arrested for drunkenness who have not been arrested for more than one offense during the preceding twelve months.

Boston, June 30.

A New England Methodist Honored

J. L. HARBOUR.

ONE of the most interesting and in some respects one of the most remarkable events of recent years in the history of the island of Jamaica in the West Indies occurred on the 15th of last March, when Captain L. D. Baker, of Boston and Wellfleet, was presented with a magnificent solid silver tea and coffee service, costing something more than a thousand dollars. This testimonial was given to Captain Baker by the people of Jamaica in grateful recognition of his services in establishing the banana and other tropical fruits trade between Jamaica and the United States, and also in recognition of the fact that he has done more than any other one man for the general welfare of the island.

The presentation of the testimonial took place in the drawing-room of the beautiful Myrtle Bank Hotel in Kingston, the capital of Jamaica, and additional interest was given to it by the fact that it occurred on Captain Baker's sixty-fifth birthday. All of the English officials on the island were present at the presentation, and the first address was by the Archbishop of the West Indies. Addresses were made by a number of the officials, and there was the utmost enthusiasm when Captain Baker made reply. In doing this he gave the following interesting account of the very small beginning from which has resulted the enormous fruit-trade industry on the island of Jamaica and in other parts of the West Indies:

"It was thirty-five years ago when I first

business and made a cable of success and wound them together — wound them together one after the other. From a row-boat we went to a cutter, and then to a steamer — from a steamer to steamers, and then to larger and yet larger steamers. We went from market to market until we now have that indomitable engine of a man, Sir Alfred Jones, who sends us a ship of seven thousand tons; and who shall say that it is too large for the years to come? We built a small cottage, and then another one, and then another. We built a house and a room to feed in year after year, until my friend, Mr. Marescaux, came over and saw me and called it a patriarchal home. Then we had a boarding-house, then a hotel, and it has gone on until we have that stately mansion over there in Port Antonio, the Litchfield. They wondered what the end would be. Who knows? Who can tell? You are dealing with a life-giving property; you can improve it, you have a low rate of wage, you have a people who have just come out from slavery and who are looking for improvement, and you have a clergy, teachers, ministers and merchants, and everything that a land can have; and how far you can go, and what the future may be, God himself only knows. It is God's work. He told me so in ways that could not be mistaken. I can hardly say more, but I will say, as Laban said unto good old Jacob: 'I know that experience has taught me that God has blessed me for thy sake.' And what more can I say, friends? Your Excellency, this day, must have felt as if the whole country depended upon me. My first Governor was Sir John Peter Grant. I had but little acquaintance with him. The next one was Sir Anthony Musgrave, and

The Archbishop of the West Indies voiced the sentiment of the entire population of Jamaica when he said:

"This is not an occasion of a merely complimentary character. It is an endeavor to manifest, however imperfectly, the regard we feel for Captain Baker. We admire and honor Captain Baker for his character and his religious devotion; for his energy in work; for his successful grappling with anxious business problems, and pioneering through early stages of difficulty to complete success a new and great agricultural and commercial enterprise; and for his generosity, and the readiness, liberality, and wisdom with which he has helped struggling individuals to self-support and prosperity. In his career we have seen high moral virtues and a kindly philanthropy, associated with absorbing interest in public responsibilities, and great capacity and success in business. And instead of being dwarfed and starved by this association, these virtues have thereby been made capable of ministering more effectively to the general welfare. While he has increased he has scattered; he has effectively helped others at the same time that he has pressed forward his own enterprises to a successful issue. I was inclined to say that I wish I could add to my brief statement of Captain Baker's claims on our appreciation the further statement that he is a Briton; but, on consideration, I do not wish him even in this particular to be other than he is. He is an American, and I am glad that the man who has done so much for this ancient British colony is a worthy representative of that noblest type of American citizen which New England has produced in such large numbers. They are our cousins; they are our brothers. May the mutual benefits which Captain Baker has secured for himself and conferred on us, while at the same time advancing the business interests of his own country, and may the love which he has for us and which we have for him, be typical of the future national history of America and Great Britain! In the unity of a true and ever-increasing friendship of the heart, may they go hand in hand as two sister nations, promoting each other's welfare, and at the same time promoting the progress of the world in industry and commerce, in morals and religion!"

Other and equally kindly and complimentary addresses were made by some of the most prominent men on the island, and the occasion was one that will form an interesting chapter in the history of Jamaica.

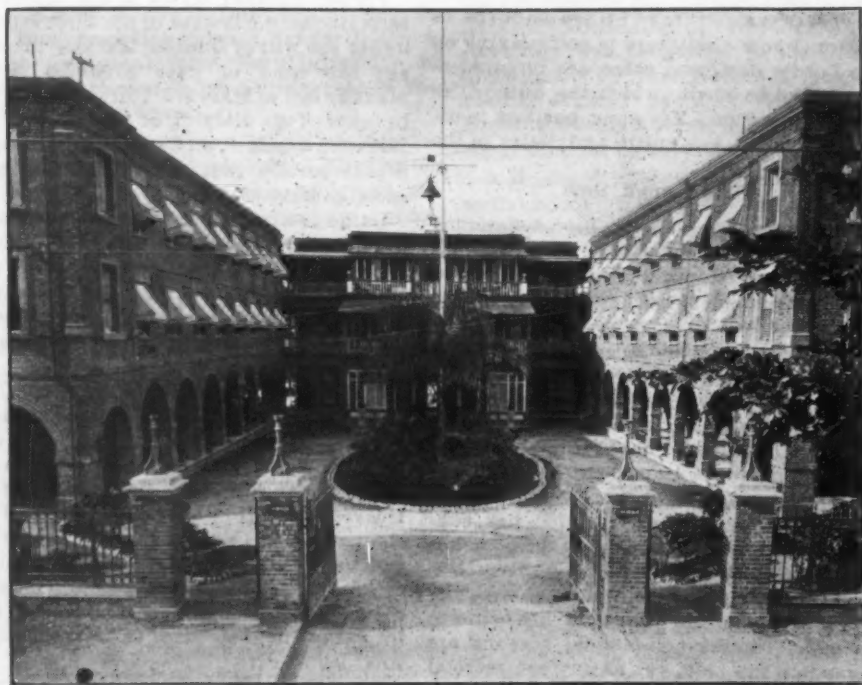
In the centre of the great silver tray forming a part of the beautiful service, one may read these words:

"Presented, together with a silver tea and coffee service, accompanied by stands and silver centre-piece, to

CAPTAIN L. D. BAKER,

by his friends in Jamaica as a memento of their esteem for his character, and their appreciation of his services to the island."

It would be impossible to estimate all of the benefits that have come to the beautiful tropical island of Jamaica through the development of the fruit industry at a time when the fortunes of the island were at low tide. Its once great industry, the sugar trade, had declined, and the people were entirely ignorant of the great possibilities there were in the



COURTYARD OF MYRTLE BANK HOTEL, KINGSTON, JAMAICA

dropped my anchor in the harbor of Port Morant, where I got the first bunch of bananas I ever brought from Jamaica. I was told that there were more at Port Antonio, and that they were shipping them from there in a feeble way. The next year I went to Port Antonio; that was in the year 1871. I was not and do not claim to be the first shipper of bananas from Jamaica. I do not lay claim to anything save a wish to do something to benefit those around me. I have picked up the little strands of

Lady Musgrave was equal to Sir Anthony; she whipped us into line. Then we had Sir Henry Norman, who was patient and persevering."

Captain Baker closed his address by saying:

"I would do this: I would write the name — I do not know how long I will be in this world — 'Mizpah,' 'God watch between me and thee,' with a pen of gold, that I may not forget, that you may not forget, that we may not forget."

fruit trade. It remained for a New Englander to reveal to them the worth of that which they had regarded as having little commercial value. It remained for a New Englander, with all the keenness of insight and the energy of his race, to develop that industry; and it was fortunate for the people of Jamaica that the New Eng-

A native of Wellfleet, "down on the Cape," Captain Baker still has his permanent residence there, although he has spent the greater part of his life in Jamaica for many years; but he will probably pass most of his time in his native land in the years to come. Any community in which he may tarry long is

to pronounce the magic word, "fishing," and, presto! you have every heartstring in your hand.

Yet not every one is fitted to be a successful fisherman, even in June. It is one thing to be led away by the native and inextinguishable love of angling, and it is another thing to convert the vaguely pleasurable longing into concrete results of fish. There are unquestionably men who can draw forth more, piscatorially, from a wayside pool or even a sunken tub, than others can evoke from acres of virgin water. No one can dispute the amazing wizardry of fishing. And yet I am of the opinion that it can all be explained by one little word—patience. It is by an exquisite refinement of this humble virtue that the most famous anglers win their triumphs and their reputation.

It was once my good fortune to spend a day along a trout stream with a dominie who was noted far and near for his success as a fisherman. It was said that he could emulate the navigation of the famous Mississippi cotton-steamer, by catching fish "wherever dew fell." The trout brook we fished that day was so pitilessly and incessantly "whipped" by anglers from a near-by city that along both banks there were paths worn through the underbrush like the tow-paths along a canal. Every good "hole" had its most strategic point of approach indicated by the footprints of generations of trout fishermen. One would have said, off-hand, that not a trout of legal size could possibly remain in those troubled waters, or, even if surviving, could be coaxed to take a lure of any kind.

The dominie sent me on ahead of him, that I might have first chance at all the likeliest holes, and then he rigged his tackle and started slowly in my wake. I fished each hole for a period of time that seemed positively ridiculous, and then, after unsuccessfully covering nearly a mile of water, looked about for my friend, expecting to see him close at my heels, considerably waiting for me to pass on and give him a chance.

The dominie was nowhere in sight. I went back up-stream a few rods, around a bend, fearing he might have met with some accident. Still no dominie. Disquieted with vague forebodings, I rounded two more bends of the winding stream. The stony channel, glaring under white sunlight, was unbroken by the shadow of any human figure. Now thoroughly alarmed, I left my rod by a log and hastened with all speed up-stream. At last, with a sigh of relief, I beheld the dominie "squatting" behind a stump and fishing at cautious arm's-length the second hole of the series I had passed over. He motioned me back imploringly, and I sank behind a boulder. Ten minutes later, by my watch, he cleverly flipped a six-inch trout from the little well of crystal he had been invisibly sounding for thirty minutes or more. Rising to his feet, he coolly remarked: "Brother, I think you have been in too much of a hurry. There is another one in that hole, and if I were alone I'd have him. But perhaps, all things considered, we'd better go on to the next hole."

The dominie's string for that day was eight good-sized trout; and he put back five that were under legal size. It was



ENGLISH OFFICIALS OF JAMAICA GROUPED ABOUT SILVER SERVICE PRESENTED TO CAPT. L. D. BAKER

lander who, poor and unknown, landed on their shores that day in the year 1870 was a man of the highest integrity of character, one who was glad to allow the people of the island to share to the full with him the benefits to be derived from their island resources. From the first Captain Baker has had at heart the educational and spiritual welfare of the island as much as its commercial interests. He has combined the spirit of the missionary with that of the man of business eager to make the most of great commercial opportunities. One of the Jamaica papers does not state the case too strongly when it says that the United Fruit Company has been the commercial and financial salvation of the island, and this company has been the direct outgrowth of Captain Baker's visit to the island thirty-five years ago.

sure to feel the effect of his energy and his eager desire to do good, and his influence has been felt throughout the length and breadth of Cape Cod. A man of simple tastes and one firm in the conviction that all men are held accountable for the wise distribution of their wealth, Captain Baker has always lived the "simple life" of which Wagner has become the great exponent. He has found his chief pleasure in doing good and in being helpful to others. In the later years of that which has been a good and helpful life he can say:

"I am content
To let the added years
That come to me
Roll back into the past so far
That memory
Can only find along the shore
Some perfect shells, and nothing more."
Dorchester, Mass.

Fisherman's Patience

JAMES BUCKHAM.

HE who loves to "wet a line"—the gentle votary of that most gentle and quiet sport of angling—will welcome the early summer days as the sweetest of the year. While the blossoms are drifting from the trees and sprinkling the grass with summer snow, while the birds are singing, "Home again, home again!" and the green of the leaves and the fields is as glossy as a girl's hair, the angler enters once more into his own, and every path leads to the waterside. To go a-fishing in June is as natural as breathing, and, to the unspoiled man, almost as inevitable. "Come away! Come away!" whispers the breeze among the young leaves. Here is the willow

fish-basket and the old rod, and presently a familiar figure in old clothes and shapeless soft hat is seen melting away into the shadows of the woods.

Who is not willing—yes, and proud—to be ranked among the fishermen in June? Not the kings and presidents of the nations, surely, nor the wisest and chiefest among their statesmen, nor yet the scholars and the poets, nor the parsons and the bishops, nor the wizards of science, nor the captains of industry. All with one accord yield to the charms of the "gentle art," and, side by side with the uncorrupted and ever-blessed boy, hasten away to the rippling lakes and streams. All you have to do, in June, is

the most marvelous exposition of the wizardry of fisherman's patience I ever saw. For some hours I never wet a line, but just followed him afar off, like a scolded dog, and watched him "do the trick." An ordinary angler would have covered the same ground in less than a third of the time, and been ready to make his affidavit that there was not a trout left in the brook. And yet my friend and I enjoyed a delicious breakfast, next morning, from those same depleted waters. It was "fisherman's patience" that did it—the next most marvelous thing, in the apparent production of animal life, to spontaneous generation.

Yes, the real mystery of success in angling is this gift, or acquisition, of infinite self-repression and infinitely delicate delaying. Nowhere else, that I know of, is procrastination a virtue; but it most certainly is a sovereign virtue in angling. Indeed, the possession and mastery of it makes all the difference between the incorrigible tyro and the expert. I can tell in a minute, by the way a fisherman goes at his sport, whether he is bound to succeed in it or not. The nervous, anticipatory angler, who is always wanting to move on, or do the next thing, is not the angler who is going to come home with a full basket. Give me the veteran with his loving delays, his dainty, cautious procrastinations, his delicate tasting of preliminaries, his infinite carefulnesses and reconnoissances, his unwearying adhesion to possibilities. "Faithful in that which is least" is a characterization that well applies to him. He knows the wisdom of it. None knows better than he the value of the mustard-seed of possibility.

The figure of a typical old fisherman, whom I encountered, the other day, while out for a long walk, comes up before me as I write. It was a bitterly chill day in early May. A raw east wind was whipping across an open pond in one of the suburbs of Boston, driving angry, lashing little waves against the weather shore. I sat down for a few minutes on a rock by the shallow water, and drank in the fresh-smelling wind, delicious, in spite of its rawness, with the odors of the water and the woods.

Suddenly, an old man with an immensely long bamboo pole came quietly down to the shore and began casting for pickerel, with a strip of raw fish for bait. His hair was gray and curly. He had a keen, quick eye and a military mustache—was altogether a typical old fisherman, as I saw at a glance. Here he was wetting his line in a pond that had been "fished to death" for twenty years. The water was less than two feet deep, as far out as he could cast with his long pole and line. It was a stained, foul-looking pond, choked with muck and drowned weeds and frog-spittle. I should as soon have expected to see a fish rise from the sluiceway of a tannery. Yet the patient old fisherman stood there by me, casting, casting his strip of raw fish, jiggling and dancing it along the surface of the water, letting it sink a few inches, and then jerking it seductively up again, keeping a perpetual fine tremor agitating the pole and line; and after a long time, to my utter amaze, I saw him whip a ten-inch pickerel out of that slime and take it off his hook, exactly as if he had

been a wizard and had created it in his sleeve! How was it done? By infinite faith and infinite patience. He told me that twenty-five years ago he had caught strings of handsome pickerel along that very shore. What man has done man can do. The old faith in the old ground still lingered in him. He believed in it. He had patience to exhaust its utmost possibility. Where there is water there are fish—that is the oft-vindicated faith of the veteran angler. Fisherman's patience always has accomplished, and always will accomplish, marvels, not to say miracles.

I peered into the old man's hay-filled basket, and there were five sea-green pickerel, all taken along this windy, slimy shore of the suburban pond. Looking back to the old days, the veteran was content; for did he not wear those invisible rose colored glasses, which if a man have he needs little else beside?

Melrose, Mass.

AS SEEN THROUGH A MINISTER'S GLASSES

REV. EDWIN ALONZO BLAKE, D. D.

VIII

REST at sea is a most wonderful thing. The lack of daily news does not trouble one, for no matter how hard it is to become accustomed to it, a few weeks' journey in an Oriental country where there is little or no news to be had, so quiets the nerves that even a hurrying, bustling American soon accepts the situation and can enjoy leisure almost as well as a person born here. Indeed, I have been greatly interested, in conversation with Americans who have by force of circumstances taken up their residence here, to find that while they never lose their interest in the outside world, yet they do not seem so eager to know what is going on as we did when we first arrived in port. We thought it was a great feat, before leaving home, when we read that a passenger on an incoming steamer had, though some three hundred miles or more away from New York, engaged his hotel, and all by means of wireless telegraphy; and now we are informed that our great transatlantic steamers are publishing mid-ocean papers several times, if not daily, during the voyage, the news being gathered in the same wonderful manner. It certainly is miraculous, but I doubt whether it will be the best thing for the American minister who has come abroad for the rest and quiet of an ocean voyage. If like most whom I have known, he will be the first to read the published bulletins and catch the news damp from the ocean press. Wireless telegraphy will be a great boon for the warrior, but for those who live in peace and preach the hammering of swords into plowshares and spears into pruning hooks, I think a question may be raised. Yet after all, speaking after the manner of men, will it not be fine when every steamer keeps us posted daily on the great world news?

We have had ten weeks of hard travel by land, and now for ten days or so we are again on the great sea, and must rest. We go on shore now and then, but, so far as news is concerned, we might as well remain on shipboard. The dwellers on the coast have heard nothing from Togo, and, supposing all will be right when the information comes, they apparently have little concern about it. When we shall have completed our voyage now at the Golden Horn, we shall have spent the whole or part of five-and-twenty days on

this wonderful inland sea—a thing not often surpassed by Occidental travelers.

When I wrote my last letter, in a private note I informed the editor that he need not expect another missive from me, for the remainder of the journey would be uninteresting for my friends. I may have been right in my conclusions, but I at least have had a change of heart since telling him that, and so send on another letter and make no prophecies in regard to the future. It would seem—at least it did to me—that a trip along the coast of Syria and Asia Minor, with now and then a stop at some lone island or unimportant Turkish port, would be of little value to any one; but it depends altogether on the place and on the character of the visitor. To one wearing "minister's glasses," this must ever be a most interesting and profitable voyage.

Lanarka

Our first stop of any importance out of Beirut was Lanarka, a little village on the well known island of Cyprus. This island is of some importance to the world even in these days. It is mentioned many times in the Bible, and as being noted for the manufacture of certain kinds of boxes. To the Christian it is of interest as being the home of one Barabbas, who played so important a part in the early church. In later times it will be recalled that it was in this island General Di Cesnola discovered so many rich archaeological "finds," most of which may be seen in the Metropolitan Museum in New York city. After our dragoman had taken us to the church built, according to tradition, over the tomb of Lazarus at his second death, he wished us to visit a private home where he said there were many antiques. We found it to be none other than the home of the son of the first dragoman of General Di Cesnola, and he told many interesting things about the General and showed us many objects which had been taken from the ancient tombs of Cyprus. We were very hospitably entertained by the ladies of the household, who brought us sweetmeats and coffee. We seemed as curious to the natives there as they did to us, for they followed us to the boat and seemed amused at our manner of dress.

Tarsus

Our next really important stop was Tarsus. I presume no Christian ever visits the Orient without feeling the desire, at least, to visit the birthplace of the great Apostle to the Gentiles, and is disappointed if he has been compelled to choose a steamer which does not make Mersene, the port town of Tarsus. There is a railroad reaching out through Tarsus to Adana, where there is a fine girls' school under the auspices of the American Board, which has its boys' school at Tarsus. Dr. Christie, the president of the latter school, an old friend of our conductor, Dr. Matthews, had promised to meet us at the boat and conduct us to his house in Tarsus. No sooner had the ship come to anchor far out in the bay than a large number of little boats came down, eager to engage passengers for the shore. We had not to wait long, for almost in the first boat was the good Doctor, and although I had never seen him, yet from his American mien, together with his strong Scotch face, not unlike that of Mr. Andrew Carnegie, I picked him out as our host, and happily was not disappointed.

Dr. T. D. Christie

is a most wonderful man. For twenty-seven years he has been in this region under direction of the American Board, and has made himself felt in many ways. He has during vacations and at other time

made many contributions to archaeology which have been acknowledged by eminent men in that important field. He received the degree of Doctor of Laws from Aberdeen University in recognition of his labors in this field. He has been engaged, chiefly, however, in religious work, and in this he has been an eminent success. Some few years ago, when Elliott Shepherd of New York met him at Tarsus, he was so impressed with Dr. Christie's work that he gave him generous contributions, and at the time of his death had larger plans in view for this institute. The school needs new buildings; and I am sure, did some of the wealthy Congregationalists of Boston realize the importance of this great scheme, this man of God would not be compelled to wait long for his needed buildings. I wish some good Methodist Episcopalian would embrace this opportunity of contributing something to help redeem the great Ottoman Empire in Asia Minor. But Congregationalists can do it, and with nothing but sympathy from us. We supply them with many a minister, but they have the money. There are now about 160 boys in the institute, and they are taught to speak fluently in Turkish, Arabic, French and English. The president informs me that his young men are able to prepare examination papers equally well in either tongue. Leaving this school, they enter the Medical School or College of Liberal Arts at Beirut, or the Theological School at Adana, while some of them enter some one of our American colleges. One of these young men has made a singularly brilliant record as a student at Princeton University.

Ancient Tarsus

I wonder if my readers recall what Tarsus was in ancient times, even four centuries before the Christian era. The great doctors of the East studied medicine here, and here the good physician, Luke, first practiced the healing art. The seat of the Stoic philosophy was at Athens, but its founder, Zeno, and many of its most ardent supporters, were born at or near Tarsus. The parents of Chrisippus were natives of Tarsus, and Cicero fed upon the doctrines of this great philosopher, and from him gained much of his inspiration. Aratus was born at Sali, a short distance from this place. Paul himself had not to journey to Athens to become acquainted with the teachings of the Stoics, but grew up with it in his own native town. It was here that Cleopatra, the beautiful queen of Egypt, came sailing up the Cydnus and met Mark Antony, who drank from her golden cup the pearl dissolved in sparkling wine. Indeed, it is one of the most interesting of all cities. It is famed in literature, and I wish we might see it restored again to its ancient position under the influence of Christian teachings, the beginning of which has been made by Dr. Christie.

Another stop which to me was exceedingly interesting was

Smyrna.

Arriving there early in the morning, some two hours earlier than we had expected, we had sufficient time to go through many of its narrow streets and examine some of its numerous bazars. I was interested to find a few stores that certainly would have been no discredit to Boston, and the vegetable market is equal to any we have seen anywhere. Prof. Caldwell, of the International College, showed us through the town, and took us above the city to the hill which commands both city and harbor, to the tomb of the martyred Polycarp. The drive there was through the stretch of country called "Paradise," and I thought for beauty of situation it was not misnamed. Across the winding road are still to be seen the old

Roman aqueducts which even now are performing the service for which they were built, and, if attended to as they should be, will remain for hundreds of years to come. High up on the mountainside beneath the ever-present cypress trees is the tomb of the great apostle of the Christian faith. Within the inclosure Moslem women were at worship, yet when we entered they seemed curious to look at us. Just down the little knoll whereon stands the tomb, is the place where he was condemned, and where his body was committed to the flames. Places have little effect on my mind, I sometimes think, yet as I stood gazing upon the now vacant field wherein stood the ancient stadium, I could seem to see the scoffing crowds gathering around the aged man of God, and to hear him say, as the death sentence was pronounced: "Eighty-and-six years have I served my Master, and why should I deny Him now?" and I returned to the city thanking God that I had seen the place where one had stood so firm for the faith.

The thing of immense interest to us is the International College, founded and maintained by the American Board. They are doing here, as elsewhere, a most excellent work, which is making itself felt in all the land. The president, Mr. MacLachlan, is a very energetic man, and is surrounded by an able corps of American teachers.

Ægean Sea, Syria.

THE LATE DR. C. W. CUSHING AND PROF. F. R. BUTLER

REV. A. S. LADD, D. D.

WHEN I read of the crowning of these noble men, I felt it to be a personal affliction. It has been a good many years since I have met either of them, but I have very precious memories of them. I think it was in 1870, while I was pastor in Waterville, Me., that Dr. Charles W. Cushing came to deliver an address at a union service in the Baptist Church. The occasion was the anniversary of the local Y. M. C. A. There was a large audience, and in it quite a sprinkling of professors and students from Colby College. He fulfilled our highest expectations. Methodism in Waterville was young and weak, but was taking on new strength. We had just completed the new and fine church through the munificent generosity of the late Hon. R. B. Dunn and others, and thought it well to inaugurate a course of popular lectures. The people had had a taste of Methodist preaching of a high order at the time of the dedication. Dr. J. A. M. Chapman, then pastor of First Church, Boston (formerly a student in Waterville College, as I think it was then called), preached the dedicatory sermon; and the president, faculty, and friends of the college were very proud of the former student. In the evening the late Dr. C. F. Allen preached, and it is enough to say that the sermon was worthy of the man and the occasion. Dr. Cushing was secured to open the course of lectures. His subject was "Socialism." In the course of the lecture he spoke of his belief that in the Trinity there was an element of sociability. In the audience was Dr. Sheldon, pastor of the Unitarian Church, but formerly pastor of the Baptist Church, and also at one time president of Waterville College. This idea of there being anything of sociability between the different persons of the Godhead was too much for him. He came forward and sought an introduction, and at once opened a regular cannonading. He being much older, and a man noted for his wide learning and polemical skill, and I being rather young and verdant and a comparative stranger to Dr. Cushing, I trembled for the results. But I had no

occasion to do so. The skill with which our lecturer parried each blow, and the bold offensive which he took, was simply marvelous.

I had the honor of entertaining the Doctor, and found him as genial and kind in the home as he was strong and brilliant in the pulpit and on the platform. Later in the course we had Dr. Mark Traiton, Dr. Gilbert Haven (at that time editor of ZION'S HERALD), Dr. C. F. Allen, etc. I told Dr. Haven of the encounter of Dr. Cushing with Dr. Sheldon, and he remarked, with a twinkle in his eye: "I will give him some nuts to crack," or words to that effect, and he did. It was a part of his theme to put special emphasis on the Divinity, yea, the proper Deity, of the Christ. Dr. Sheldon came forward and was introduced, and the good Dr. Haven was all ready for the fray, and gave the scholarly Unitarian divine every opportunity to open upon him; but he did nothing of the kind — only expressed great pleasure in listening to the lecture.

My next appointment was at Biddeford, where, at the close of my second year, we entertained the Conference. Bishop Simpson presided. Among the great secretaries that were present were Dr. Eddy of the Missionary Society, and Dr. Kynett of the Church Extension Society. They delivered great addresses to large audiences. On Sunday morning the Bishop preached one of his wonderful sermons to a packed house. It was customary in those days to have preaching both forenoon and afternoon. As a member of the committee on public worship I found a very natural diffidence and unwillingness on the part of the visiting clergymen to follow the great Bishop — the modern Chrysostom. Dr. Cushing was among the visitors, and he very modestly said: "If no one else is willing to preach, I will do the best I can." His theme was morality *versus* religion. His analysis was so clear, his reasoning so cogent, and his delivery so easy, earnest, and eloquent, that the sermon was eminently satisfactory, and the day was saved. I suppose I was drawn to the good Doctor the more because he kindly suggested to me that he thought I would do well to take a transfer to the New England Conference, and in a brotherly way added that he would like to have me come to Auburn-dale. (The Doctor's friends must pardon me for making public this lack of good judgment.)

When I was appointed to Hammond Street, Lewiston, in 1881, Prof. Frank R. Butler was stopping awhile with his father, who was then a resident of Lewiston and was one of my parishioners. He was seriously thinking of being a journalist. There was an excellent religious interest in our church and in other churches during the winter, and Prof. Butler experienced a deepening of his religious experience, and concluded that God might want him to preach. I well remember one day when he called at the parsonage, and that wise and good man, the late Dr. Stephen Allen, was present. I arranged for them to have an interview. This helped to a decision. The next spring he joined the Maine Conference. Even now his work is gratefully remembered among the Oxford hills. I met him on the train just before he went abroad to study, and he said to me: "I expect to remain a plain Methodist minister." He was a noble man. His great suffering and early crowning are mysteries. That year the presiding elder of our district, the late Rev. C. C. Mason, was called home, and this district was put into my care, I also attending to my pastorate. Dr. H. E. Foss was also a member of the same church, and joined the Maine Conference at the same time. It has always been pleasant for me to remember that I sustained the double relation of pastor and presiding elder to these two brainy, cultured, and useful young men.

Ogunquit, Me.

THE FAMILY DEPARTMENT

A PRAYER

JOHN G. WHITTIER.

O Thou whose presence went before
Our fathers in their weary way,
As with Thy chosen moved of yore
The fire by night, the cloud by day!

When from each temple of the free
A nation's song ascends to heaven,
Most Holy Father! unto Thee
May not our humble prayer be given?

Thy children all — though hue and form
Are varied in Thine own good will —
With Thy own holy breathings warm,
And fashioned in Thine image still.

We thank Thee, Father — hill and plain
Around us wave their fruits once more,
And clustered vine, and blossomed grain,
Are bending round each cottage door.

And peace is here; and hope and love
Are round us as a mantle thrown,
And unto Thee, supreme above,
The knee of prayer is bowed alone.

And grant, O Father! that the time
Of earth's deliverance may be near,
When every land and tongue and clime
The message of Thy love shall hear!

Thoughts for the Thoughtful

"Weeds, Lord; a tangled brake!
Thy ploughshare must run deep
And cut and scar the garden of my heart."

"Nay, child! Let love's seed wake
With life's resistless leap,
Fling branches wide
On every side —
The weeds shall choke and die, the new life
start."

— Luther Davis.

The practical and great consideration is
not, how much can I do, but how much
will I do of what I can. — Rev. William C.
Gannett.

I begin to suspect that the common
transactions of life are the most sacred
channels for the spread of the heavenly
heaven. — George MacDonald.

We are apt to forget that the develop-
ment of the inner life is not perfect unless
it issue in such going about doing good as
was the flower and fruit of our Saviour's
thirty years. — Rev. F. B. Meyer.

Carey was a cobbler, but he had a map of
the world on his shop wall, and outdid Al-
exander the Great in dreaming and doing.
Many a tinker and weaver and stonemason
and hand worker has had open windows
and a sky and a mind with wings. What
thoughts were in the mind of Jesus at His
work-bench? One of them was that the
kingdoms of this world should become the
kingdoms of God — at any cost! — Maltbie
Davenport Babcock, D. D.

Do we dread to grow old? Then let us
change our method, or our mental attitude,
and consider how we may grow young, by
nourishing within ourselves that which is
eternal. God never grows old; why should
His child? Truth and love never grow old;
and truth and love are the formative forces
which can build up that heavenly form
of life which Paul calls a celestial body.
— CHARLES G. AMES, D. D., in "Living
Largely."

The standard of spiritual attainment is
the will of God. Every note is to be keyed
to that. We are to learn to say always,
"Thy will be done." In the Scriptures,
good men are sometimes said to walk with
God. That is, they go in God's way, think
God's thoughts, and obey God's command-
ments. "Shall two walk together, except
they have agreed?" All over the world
saintly ones are walking with God all
these common days. When He speaks
they listen to His voice and answer, Yea.
Their communion with Him is never
broken. The music in their hearts never
ceases and is never jarred and spoiled by
discords. — J. R. Miller, D. D.

Even instruments of iron and steel are
said to exhibit symptoms of weariness.
Edged implements grow weary after they
have been used for a time, and tacitly
crave the refreshment of rest. That is why
carpenters have more than one saw, wood-
men more than one axe, and barbers more
than one razor handy. In order to give the
fatigued tool its necessary repose before
applying it to use once more. Owing to
the changes operating in the structure of
the metal after constant friction, these in-
animate utensils demand intervals of rest.
And if there are tired tools, if the tense and
inflexible things of brass and steel weary,
little wonder that we become conscious of
lassitude:

"Frail children of dust, and feeble as frail."

— W. L. Watkinson, D. D.

To "bear much fruit" is to live in the
widest relations with human life; to render
the service needed at the moment, not
counting the cost; to give the gift that is
needed, though it leave one's own hands
empty. For spiritual treasure is infinite,
and to him who lives in the spirit the
supply is sure. And only he who scatter-
eth increaseth. Not to scatter it wantonly,
selfishly, and thoughtlessly, but in meeting
every real need that appeals to one with
the very best that is in his power — that is
to live in the spirit, and thus be a partaker
of all the infinite and boundless riches of
the Lord. — LILIAN WHITING, in "The
Outlook Beautiful."

A blacksmith, about eight years after he
had given his heart to God, was approached
by an intelligent unbeliever with the ques-
tion: "Why is it you have so much trouble?
I have been watching you. Since you joined
the church and began to 'walk square,'
and seem to love everybody, you have had
twice as many trials and accidents as you
had before. I thought that when a man gave
himself to God, his troubles were over. Isn't
that what the parsons tell us?"

With a thoughtful but glowing face the
blacksmith replied: "Do you see this piece
of iron? It is for the springs of a carriage.
I have been 'tempering' it for some time.
To do this I heat it red-hot, and then plunge
it in a tub of ice-cold water. This I do many
times. If I find it is taking 'temper,' I heat
and hammer it unmercifully. In getting the
right piece of iron I found several that were
too brittle to take temper; they cracked the
first blow I struck. So I threw them in the
scrap pile. Those scraps are worth about a
cent a pound; this carriage spring is very
valuable."

He paused, and his listener nodded. The
blacksmith continued: "God saves us for

something more than to have a good time
— that's the way I see it. We have the
good time all right, for God's smile means
heaven. But He wants us for service, just
as I want this piece of iron. And He has to
put the 'temper' of Christ in us by testing
us with trials. Ever since I saw this truth
I have been saying to Him: 'Test me in
any way you choose, Lord, only don't
throw me in the scrap pile.' — Selected.

Answer, soul of mine — which way
Hast thou made a road today?
Hast thou followed Love's sure chain
Over hill and over plain?
Whichever choice thou'st made,
There another road is laid —
Not a transient, fading trail,
But a path that shall not fail.
Evermore some foot shall stray
O'er the road thou mad'st this day.

Ah! let each of us beware
How his thoughts and motives bear!
Every road that we shall choose,
Other pilgrim feet will use.
Some will follow where we lead
Long as life shapes life, indeed.
Have a brother's care, and pray
God to mark thy road each day.

— JAMES BUCKHAM, in "A Wayside Altar."

There is a story told in the German of a
man who traveled many miles to visit a
celebrated optician for the purpose of pur-
chasing a pair of spectacles with which he
should be able to read. He had heard of
the fame of the optician, and it was report-
ed that he could fit any man's eyes so per-
fectly with glasses that he could read. The
optician made a careful examination of the
man's eyes, and then selected lenses which
corrected all the faults. He placed the spec-
tacles upon his patient's nose, handed him
a newspaper, and asked him how the
glasses suited. The man answered that he
could not read. The optician tried
another pair, and another, but with
like success. Each time the patient
replied that he could not read. At
last, in desperation, the doctor asked the
man whether he ever read in his life, to
which the man answered: "No, if I could
read, I would have no use for the spec-
tacles." What the man needed was not spec-
tacles, but the alphabet and a spelling book
and a first reader.

So with some of us. What we really need
is not a haven to go to when we die, but
hunger and thirst after righteousness while
we live. We sometimes hunt through our
stock of emotions and, by self hypnotism,
try to conjure ourselves into a feeling of
blessedness, but the blessedness of which
Jesus spoke is not so found. It is in char-
acter, and character is but another name
for life habit. — HENRY STILES BRADLEY,
D. D., in "Christianity as Taught by
Christ."

THE REBELLION OF RUELLA RUDD

A Fourth of July Story

H. H. H.

ABIEL RUDD had finished all his evening "chores," and was tilted back in an old arm-chair against the wall of the house by the kitchen door reading the *Spruceville Clarion* a neighbor had brought out from the village that afternoon. Abiel was in his shirtsleeves, and he had pulled off his stoga boots for greater comfort. He was a large-framed, unusually vigorous-looking specimen of robust manhood, considering the fact that he was well along in the sixties. It was an evening late in June, and a soft and gentle breeze tossed Abiel's thick gray hair lightly as he sat on the porch with uncovered head. The lines around his mouth indicating grim determination were always very marked when the old man's face was in repose. His lips were tightly compressed when he read, and any student of physiognomy would have been quick to detect the unfailing signs of great tenacity of purpose in the face of Abiel Rudd. His neighbors accused him of being "as stubborn as a mule;" but they often added that he was a very good neighbor, for all that, and no man had a better reputation for veracity and absolute honesty. His boast that he was a man of his word and that his word was "as good as his bond," was not without foundation in fact. But that he was "set" was a charge he made no attempt to deny, and he had the courage of his own convictions to such a degree that he adhered with unfailing resolution to his own standard of living and thinking in calm disregard of the standards of others.

No one knew so well as Ruella Rudd how "set" her husband was, how difficult it was to move him once he had "made up his mind," nor how indifferent he could be to the feelings of others when they did not coincide with his own. Her neighbors did Abiel Rudd no injustice when they said that he had made life hard for his wife. Dogged determination always makes life hard for some one, and as Abiel had never had any children to suffer from his lack of fairness and forbearance, his wife had been the chief sufferer. She had interpreted the word "obey" in the marriage ceremony very literally when she had married Abiel, and she had been true to her narrow conception of what the word meant, so that it had not been difficult for Abiel to assume the attitude of lord and master over her. Her individuality had been merged so entirely into his that they were more truly "one" than most married couples ever become.

Presently Ruella came to the kitchen door to tell Abiel that his supper was ready. She was a small, delicate-looking woman with lack-lustre eyes and an almost pathetic droop of the corners of the mouth. Her face was flushed from standing over a hot cooking stove preparing a certain dish Abiel had ordered for his supper. Her voice had a tired note in it when she said:

"Supper's ready, Abiel."

Abiel was a man of rule and method.

He took out his watch, glanced at it, and said:

"It's five minutes late."

Ruella's flushed face took on a slightly deeper tint of crimson as she said, apologetically:

"Yes, I know, Abiel, but it took so long to mince that meat and put it on toast the way you like it. If you'd told me a little sooner I could have had supper on time. I don't see that having supper five minutes late is any killing matter."

It was not often that Ruella made even this faint protest against Abiel's rule of having every meal served "right on the stroke of the clock."

The unwonted protest, mild as it was, caused Abiel to look sharply at Ruella from under his shaggy eyebrows. For some reason she did not assume her usual shrinking attitude when he looked at her with displeasure in his face.

"Don't you let it happen again, Ruella," said Abiel.

"Then you'd better not order things cooked that can't be cooked so as to have meals on time, Abiel."

Abiel looked at Ruella more sharply than before. An angry retort came to his lips, but he did not give utterance to it. Something in Ruella's manner checked it. She held her small head so unusually erect, and her voice was firmer than usual. They took their seats at the exquisitely neat supper table, for Ruella was a model housekeeper. The meal proceeded in silence for a few minutes, then Ruella said:

"Silas Rice brought me a letter when he came along with the *Clarion*. It was from my sister Lucinda."

"Humph!" grunted Abiel. "Any news?"

"Not much. The chief news is that Lucinda and all her family intend coming from Hebron over to the celebration in Spruceville on the Fourth, and my cousin, Hetty Farmer, and her folks are going to drive over with them. Lucinda wants us to meet them on the grounds and have a kind of family picnic dinner together."

"Well, we ain't going to do it."

"I'd like to go very much, Abiel."

"We ain't going."

"I haven't seen Lucinda nor any of her folks since last fall, and she's the only sister I've got left, and we're both getting along in years and ought to see each other oftener, close as we live together. Then I haven't seen Cousin Hetty and her folks for a year, and she's my favorite cousin. I'd enjoy doing as Lucinda wants us to do the best kind."

"We ain't going."

"Why not, Abiel?"

"Ain't you been married to me long enough to know better than to try to argify with me?"

"Asking a simple question isn't 'argifying,' Abiel."

The asking of a simple question was such an unheard-of thing on the part of Ruella when Abiel had issued a philippic, that it irritated him, and he said, as he crunched a piece of the toast:

"I simply say that we ain't going, and that's the end of it!"

He glanced at Ruella, and was a trifle disturbed to note that she was sitting

very erect, with her lips compressed in a way foreign to her, and her eyes had a new light in them. She usually said, "Very well, Abiel," in a sadly resigned way when he refused to fall in with anything she had planned; but she did not say it now. There was an ominous silence of two or three minutes. It was broken by the voice of Ruella, which was as firm, as hard, and as decisive as Abiel's own when he was in his most obstinate mood:

"I am going, Abiel," she said.

The knife in his hand fell with a clatter to the plate. He threw himself back in his chair and glared at her for a moment. Then he said:

"Wh-h-a-t!"

"I am going to the celebration, Abiel."

"You be, hey? Didn't you hear me say that we were not going?"

"I heard you."

He picked up his knife and fork, leaned forward in his chair, and said:

"That settles it! I don't want to hear another word about it."

"You will hear another word about it from me. I am going."

Again he leaned back in his chair. This time he crossed his arms on his chest, and his cold gray eyes were aflame with half-suppressed anger, as he said:

"If you go to that celebration, Ruella Rudd, you needn't come back!"

"I am going, Abiel."

He said nothing more, and the meal proceeded in painful silence.

This was ten days before the Fourth of July, and the matter was not referred to again by either Ruella or Abiel, but each knew that it was in the mind of the other. The spirit of rebellion had entered the soul of Ruella. She had been thinking "long thoughts" for a good many weeks. New ideas regarding her rights as a wife had come to her after reading some admirably written articles her sister had sent her. She contrasted her sister's perfect freedom of action with her own fettered life. Her brother-in-law was a man of kindly and generous spirit. He included womankind in the declaration that "all men are born free and equal." He did not believe that marriage gave to any man the authority Abiel Rudd felt that it gave him over his wife, and Ruella Rudd had suddenly come to believe that she could no longer yield meek obedience to her husband's petty tyrannies.

It was Abiel's firm conviction that Ruella would "weaken" when the day of the Fourth came, but there was an air of resolution about her that morning that caused him no little perturbation of spirit, although he was outwardly calm. He put out a "feeler" at the breakfast table by saying:

"I want you to have dinner promptly at twelve, Ruella. Job Henty and Rube Hicks are going to help me take down that grass in the east meadow today, and they'll be here to dinner."

"You'll find dinner on the table at noon," replied Ruella, calmly.

There were but three horses on the Rudd farm, and Abiel took all of them with him when he went to the east meadow where he was to meet the two men who were to help him with his haying. He

left Ruella washing the breakfast dishes, and he confidently expected to find her in the kitchen on his return from the field at noon. Spruceville was five miles distant.

It was a hot day, and at about ten in the morning Rube Hicks, who had been cutting some grass in the fence corners with a scythe near the public highway, finished his task and came to help Abiel and Job in another part of the meadow. Rube was a big, manly fellow, whose true and tender heart had been almost broken by the death of his wife in the early spring. No one had been kinder or tenderer to her during the long weeks of her painful illness than Ruella Rudd, and gratitude was one of Rube's strong virtues. Now he came up to Abiel with his bronze face aglow and his big blue eyes glittering. Giving his scythe, which belonged to Abiel, a fling, he said:

"I'm not going to work any more today, Abiel Rudd!"

"You ain't? Why not? I count on getting all this grass in today, and I can't do it if you don't help. What you going to quit now for?"

Rube stood erect with his brawny arms, bare to the elbow, folded and his chin in the air. His voice was scornful and cutting when he said:

"I'm going to quit because I won't work another hour for a man as contemptibly mean as you are, Abiel Rudd!"

Abiel recoiled as from a blow. No man had ever spoken like this to him before. The pitchfork in his hand fell to the ground, and he looked aghast when he asked:

"What do you — you — mean, Rube Hicks?"

"I mean what I say. I won't work for a man as mean as you are! You're a purty specimen of manhood, now, aren't you, to let as good and true a little wife as ever a man had, go tramping off on foot five miles through the heat and dust when she wants to have a little holiday that the Lord knows she has well earned! Your wife just now went by where I was working, and she said she was on the way to the celebration to Spruceville on foot. She didn't say that you was too confounded mean to carry her there with your team, but any one that knows you could easily guess that. I glory in her independence! I wish she had declared it long ago. Now that you've got me started, Abiel Rudd, I'm going to free my mind about you, and I can tell you that it's the mind of the majority of folks around here. You're dirt mean when it comes to the way you treat your wife. You've always acted as if you owned her just the same as you own a horse or a cow. You've never seemed to have any sense of fairness or justice in regard to her, and it's a burning shame the way you've kept her right under your thumb all these years! I've often wondered, and others have wondered, how as good a man as you are in some respects can be so infernally mean in others. I can tell you one thing, Abiel Rudd, the sympathy of this community is with your wife in the little difference some of us happen to know you have had about her going to the celebration today. Isn't that so, Job Henty?"

"You bet it is!" said Job, promptly. "And blamed if I don't join you, Rube!

Neither will I work for a man mean enough to let his wife hoof it five miles because she wants to have a little pleasure on the Fourth of July!"

He gave his rake a fling and picked up his coat from under a tree near by.

"And here's another thing," continued Rube. "I'm going to run down home and hitch up my pony to my little buckboard and overtake your wife and carry her to Spruceville myself. And if you don't go after her, I will! I can do that much in return for all her loving kindness to my own poor wife in her last sickness."

Then his voice grew less harsh as he added: "Now see here, Abiel, if I was you I'd be a little independent my own self today. I'd be independent of an oppressor that's enslaved me for a good many years. I'd make a bold strike for liberty and break away from my own dogged will, and I'd concede the right to my wife to do as she pleased so long as she didn't do any harm — and the Lord knows Ruella Rudd never would do that! Abiel, didn't you ever realize that you've got as good a wife as ever the good Lord gave to a man? You have, Abiel. That little woman is just true blue! She's devoted her life to you and to your best interests for forty years; and oughtn't that to entitle her to a good deal of liberty of thought and action? Now just be fair to her and to yourself, Abiel. You're a well-off man so far as money is concerned, and if you are ever to give your wife a little playtime, now is your chance."

He came close to Abiel, and laid his hand lightly on his shoulder.

"See here, Abiel," he said, with tender persuasiveness. "I tell you what to do. You go home and get out that new buggy of yours and go after your wife yourself. It will be as big a triumph over the devil as you'll ever have a chance to achieve in this life. I'll tell you what Job and I will do if you'll do as I say: We will pitch in extra hard and work in the moonlight putting in this hay ourselves if you'll do it. Won't we, Job?"

"That's what we will."

Abiel's face was a curious study for a moment. Conflicting emotions were evident in his face and manner. Suddenly he said, almost with a shout:

"I'll do it, boys! I'll do it!" There were tears in his eyes when he said it.

"Hooray for you!" shouted Rube. "This is as big a victory as the loyalists ever achieved over the British! I'll go over to the house with you and hitch up while you dress, and then you light out after Ruella. You'll make her the happiest little woman in this county, Abiel. You go and stay until the last Roman candle has shot up and the last bomb has exploded when they have the fireworks tonight. Job and I will attend to the chores. This will be a great day for you and Ruella."

Abiel and Ruella were very happy as they rode homeward in the moonlight. Abiel's emancipation from the evil one must have been very complete, for no man could have been kinder, or gentler, or more humble, than he had been all day. He was as a penitent under sincere conviction of sin. There was humility as well as firmness of purpose in his voice when he said:

"We'll live differently hereafter, Ruella."

"We ought to, Abiel."

"Please God we will, my — my — dear!"

Then he kissed her for the first time in many years.

HOW WE SAVED FOR A HOME

Amelia, we could buy a home, if we should try real hard,
So don't use butter any more, we'll spread our bread with lard.
No more from rented house to house, improvident we'll roam.
Quick, put the furnace fire out! We're saving for a home.

'Twould do us good, both you and me, to get a little thinner;
For breakfast we will eat stale bread, and have cold tea for dinner.
Think how luxuriously we'll fare beneath our paid-for dome.
We'll live on fifty cents a week while saving for a home.

You might take in some washing, wife and keep some boarders, too,
Then do plain sewing half the night, when other work is through.
No more vacation days for us, by woods or ocean's foam;
No trolley rides shall take our dimes.
We're saving for a home.

Amelia, you did nobly, dear, you led a frugal life,
And now you lie beneath a slab marked, "Sacred to my Wife."
And while your weary body rests beneath the churchyard loam,
My second wife and I reside within the saved-for home.

—ELSIE DUNCAN YALE, in *Harper's Bazar*.

SUGGESTIONS FOR THE CHILDREN'S VACATIONS

FRANCES J. DELANO.

CHILDREN are always delighted to make use of "finds." How many times in the summer vacation they come to us with their hands full of things — shells, cones, mosses, etc., and beg us to tell them something they can make out of them.

Mothers who know what it means to be thus plead with, may be glad to know of a few little things which have been tried with success by two small children. Little folks take great delight in making with their own hands the Christmas and birthday presents which they give to their friends. The following were planned especially for Christmas presents:

Collect scallop shells of a uniform size — one and a half inches is a good width — buy ten cents worth of muriatic acid, and scrub them just enough to clean them, rinsing in clear water. With a very small bradawl bore a hole in the "ear" of each shell (our children practiced on shells that they did not mind breaking). Buy three-quarters of a yard of blue ribbon the width of the shells (watered ribbon, suggesting the waves of the sea, is prettiest), and sew the shells to it, one beneath another. Attach a loop to the top, and the result is a shell panel. Children will be surprised and delighted with the colors which the acid brings out in the shells — beautiful grays and browns, ringed and striped with pink, yellow, lavender, etc.

Another scallop present may be made by using whole shells of different sizes.

Clean them with the acid, separate them, and bore the holes, glue the two halves together, buy a piece of number one ribbon, cut into various lengths, tie a shell to the end of each piece, and tie the other ends together in graceful loops.

It is a good plan to encourage children to make collections of the various things they find out of doors. My two small friends made a collection of shells for a present for a distant relative. They found the periwinkle, the whelk, anomia, slipper-limpet, and the lovely violet-lined mussel shells, and put them into a pretty box. Upon the cover they painted the name of the place where the shells were found.

In some places along our shores may be found beautiful translucent stones of many colors, rounded and smoothed by the waves. They are just what we want when, at Christmas time, we begin to grow our window bulbs. Encourage the children to collect some of these for their grown-up friends. If they are put into a pretty box or basket they make a simple, inexpensive present, and one that is very acceptable.

A California girl once made a pretty present by mounting a variety of yellow wild flowers on separate cards. The cards were tied with yellow ribbon, and on the cover with gold paint she printed: "From the Golden State." Her Massachusetts friend was delighted with the gift.

From these hints dozens of little gifts might be suggested, each a help to the child in his education. While he is fashioning his gifts he is teaching his brain to think, his hands to work, and his heart to love. As he runs about collecting his material, he is learning all the while to love beautiful things. The harmony of sea and sky, of singing waves and curving shore, the exquisite beauty of shells and flowers, will enter into his life. Nature will do for him what the costliest schools cannot do.

Fairhaven, Mass.

BOYS AND GIRLS

GRANDFATHER PERRY'S FIRST CELEBRATION

HELEN M. RICHARDSON.

"HOW did we use to celebrate the Fourth of July when I was a boy? Well, not much as they do nowadays."

Grandfather took off his spectacles and put them in their case, then he folded up his paper and prepared to entertain Alonzo. Alonzo seemed such a long name for such a little boy that every one at home called him Lonnie; but Grandfather Perry believed in calling everything by its name, even a boy.

"When I was about as old as you are, Alonzo, something happened to me that I never have forgotten," Grandfather began.

"And did it happen on Fourth of July day?" asked Alonzo, hitching a little nearer.

"Yes, it happened on Fourth of July day, almost as soon as it was daylight," Grandfather replied.

"Were you tiptoeing downstairs with your shoes in your hand, so's not to make a noise?" Lonnie's eyes were very bright, and he hitched still nearer to the big arm-chair.

"Well, no, not exactly," laughed Grandfather. "We didn't have shoes to bother us in those days; a pair of well-hardened bare feet were all the shoes we

needed. I was pretty tired, the night before the Fourth, for I had walked 'way over to Nahum Goodnow's, four miles, 'cross lots,' to see a bunch of firecrackers that his uncle had sent him from Boston. I never had seen a firecracker, and I would have walked twice the distance to have seen this bunch of Nahum Goodnow's.

"When I got there, Nahum was showing his treasures to Jonas Hunt, Luke Fiske, and Reuben Wyman, who had all walked over from Piety Corner, about as far as I had come, and for the same purpose. Besides this bunch of crackers, Nahum had a small brown paper package with a hole in one end through which sawdust was leaking. He said this package contained torpedoes.

"I can remember just how we boys stood, all in a row, our eyes as big as saucers, staring at the two packages as if they contained dynamite, which only needed a match to blow us to pieces. After awhile, however, we grew bolder, and ventured to take hold of a firecracker by the string end and examine it.

"We thought the little wads of white paper that Nahum called torpedoes even more wonderful; but Nahum informed us that they were not nearly as dangerous. He said they gave a loud snap when you threw them down hard, and broke all to pieces, and that was the end of them, but that a firecracker was very liable to burn your fingers if you were not careful.

"Of course we all wanted to try one, but Nahum said that he had promised his uncle not to fire one off until the Fourth; so we had to content ourselves with a cracker and a torpedo apiece, which Nahum generously bestowed upon us when we started for home.

"I don't ever remember feeling prouder or more important than I did that night when I walked into the house, tired and hungry, but with those two precious treasures in my pocket. I showed them to father and mother, and then, after eating my supper, I went directly to bed, first putting the little tin box containing the cracker and the torpedo within reach of my hand upon the window-seat.

"Father cautioned me to be very careful about lighting my firecracker, and seemed a little uneasy at letting me keep it. But when I told him that Nahum had showed me just how to fire it off, he said that I might try it, but if I burned my fingers he should not be to blame, for he had warned me.

"I slept soundly all night, but I was awake with the birds, and the first thing I did was to reach out for my tin box. When I opened it my little redcoat seemed fairly equirring for a match, or perhaps I was squirming to set fire to Mr. Redcoat, I couldn't exactly tell which.

"I had promised father not to light the cracker in the house. I think he was rather afraid of it himself, but I ventured to throw down the torpedo—Nahum had said that wasn't dangerous. So when I got to the foot of the stairs, bang it went with a noise that to me was the most delightful sound I ever had heard.

"That encouraged me, and I grew bolder. My first Fourth of July celebration had commenced. Father popped his head out of the bedroom door to see

what the matter was, and I heard mother's voice, inside, urging him to caution me about firing off that 'red stick' with a string in it."

"Matches were not so plenty when I was a boy as they are now; in fact, in many homes the old tinder-box was still in use. I had waited just as long as I could to set fire to Mr. Redcoat, so I went out into the yard and with fear and trembling struck my one match, hard, against a stone, for if that went out I knew very well that my father would object to my wasting another. Then I held my hand around the flame and stuck the string end of my firecracker into it; but in my eagerness to hear it go off, I forgot to throw the cracker down on the ground as Nahum had told me to do, but held it in my hand until it exploded."

"O Grandfather, did it do that?" broke in Lonnie, seizing his grandfather's hand, which was minus a forefinger, in both of his own.

"Yes," answered Grandfather, sadly, "I lost a finger in the first Fourth of July celebration in which I ever took part. You remember I told you at the beginning of my story that something happened to me then that I never had forgotten. I don't need to have Fourth of July come round to make me feel patriotic while I have this reminder continually with me."

As Grandfather Perry glanced down at his disfigured hand, Lonnie's chubby fingers tightened around it, and the fire of patriotism kindled in his eye, as he whispered, softly: "But aren't you real glad that you celebrated, Grandfather? I should be."

Grandfather looked down into the earnest face, lighted by a pair of flashing blue eyes, and laid his other hand tenderly upon the short brown curls before he answered: "I never have thought of it in that way before, Alonzo; but I think I am."

Watertown, Mass.

VACATION SONG

I have closed my books and hidden my slate,
And thrown my satchel across the gate.
My school is out for a season of rest,
And now for the school-room I love the best.

My school-room lies on the meadow wide,
Where under the clover the sunbeams hide,
Where the long vines cling to the mossy bars,
And the daisies twinkle like fallen stars;

Where clusters of buttercups gild the scene,
Like showers of gold-dust thrown over the green,
And the wind's flying footsteps are traced as they pass,
By the dance of the sorrel and dip of the grass.

My lessons are written in clouds and trees,
And no one whispers except the breeze,
Who sometimes blows, from a secret place,
A stray, sweet blossom against my face.

My school-bell rings in the rippling stream
Which hides itself, like a school-boy's dream,
Under the shadow and out of sight,
But laughing still for its own delight.

My schoolmates there are the birds and bees,
And the saucy squirrel, more dull than these,
For he only learns in all the weeks,
How many chestnuts will fill his cheeks.

Oh, come! Oh, come! or we shall be late,
And autumn will fasten the golden gate.
Of all the school-rooms in east or west,
The school of Nature I love the best.

—Katharine Lee Bates.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Third Quarter Lesson II

SUNDAY, JULY 9, 1905.

ISAIAH 38: 1-8.

HEZEKIAH'S PRAYER

I Preliminary

1. **GOLDEN TEXT:** *God is our refuge and strength, a very present help in trouble.* — Psa. 46: 1.

2. **DATE:** About B. C. 701, probably before Sennacherib's invasion.

3. **PLACE:** Jerusalem.

4. **PARALLEL ACCOUNTS:** 2 Kings 20: 1-11; Chron. 32: 24.

5. **HOME READINGS:** Monday — Isa. 38: 1-8. Tuesday — Isa. 38: 9-20. Wednesday — Kings 20: 1-11. Thursday — Matt. 7: 7-12. Friday — Psa. 34: 11-22. Saturday — Psa. 102. Sunday — Psa. 46.

II Introductory

Hezekiah lay dying in his palace. An inflammatory ulcer, or carbuncle, was quickly and surely eating away his life. While racked with pain, the prophet Isaiah, sent by God, bade him set his house in order, for that he should surely die. The prophet retired, but the king's heart rebelled at this abrupt ending to his career. Was it for this that he had "walked before God in truth and with a perfect heart," and done that which was good in His sight? Was his zeal for Jehovah to be thus rewarded? Was he to be smitten, like the wicked, and cut off before his time? Turning his face to the wall, with strong crying and tears, he pleaded with God the blamelessness of his life. And his cries and tears were heard. Isaiah, on his way from the palace, was turned back, and a message of respite and gladness put upon his lips. Hezekiah was to be assured that God had heard his prayers and seen his tears, and that He would heal him. On the third day thereafter, the restored king should go up to the house of the Lord. Nor was the message exhausted with this promise of complete and speedy recovery. Fifteen years would be added to the king's life, and, most important of all, Jerusalem should not fall before the Assyrian power. As an encouraging "sign" of the certainty of these gracious promises, Hezekiah was permitted to choose whether the shadow should go forward or backward ten "steps" on Ahaz's sun-dial; and, choosing the latter, had the satisfaction of seeing the marvel with his own eyes. A poultice of figs was applied to the "boil" by Isaiah's order, and the relief was immediate.

III Expository

1. In those days — at the time of Sennacherib's invasion, but probably before the visitation which robbed him of his army and sent him back vanquished to Assyria. Hezekiah's reign lasted twenty-nine years, fifteen of which were "added" in answer to his prayer this sickness, therefore, occurred in the fourteenth year of his reign. Sick unto death — a sickness that would end in death unless supernaturally checked. Stanley thinks that Hezekiah, supposing himself from Isaiah's glowing predictions to be the Messiah, expected immortality, and therefore "took no care to marry or se-

cure the succession till startled by this alarming illness." Thus saith the Lord — a message designed, perhaps, for the discipline of his faith, or to correct certain mistaken notions which he may have cherished. Set thine house in order — arrange your affairs, public and private, now while you have time. Thou shalt die — a prediction, or warning, yet capable of being reversed or modified as in the case of Jonah's "cry" to the Ninevites.

2, 3. Turned his face toward (R. V. "to") the wall — in order to be retired as much as possible from the attendants, and thus be able to pour out his soul more earnestly to God. Remember . . . I beseech thee, etc. — Considering the manner of his life, was it just in God to refuse him length of days? to cut him off suddenly in his prime, as though he had walked wickedly and disobeyed his Maker? Living under a dispensation of temporal penalties and rewards, he feels justified in appealing to his integrity against the harsh message just announced to him. Perfect — sincere. Done that which is good in thy sight. — He had fulfilled the conditions (so far as his poor human infirmity permitted) required of the successors of David (1 Kings 8: 25). In his public and private relations he had committed no intentional wrong. Wept sore. — His great weeping may be explained by the sense of injustice in being so treated; by the consciousness of great duties left unfinished; by the uncertainty of the succession; as well as by the natural shrinking from death in the case of a man who had not yet entered upon "the youth of old age."

The old covenant promised temporal prosperity, including length of days, to the righteous. Hezekiah, conscious of his faithfulness and integrity, feels that he has not deserved the sentence which cuts him off in middle life, at an age little (if at all) beyond that which was attained by his wicked father. He ventures, therefore, to expostulate; he prays God to call to remembrance his life and conduct, as if it could only be through forgetfulness that God had determined evil against him. According to the highest standard of morality up to this time revealed, there was nothing unseemly in the self-vindication of the monarch, which has many parallels in the Psalms of David (Psa. 7: 3-10; 18: 19-26; 26: 1-8, etc.) (Rawlinson).

4, 5. Then. — It did not take long for that prayer to reach heaven, and receive its answer. Came the word . . . to Isaiah. — He had reached "the middle court" (2 Kings 20: 4), or, as the R. V. states it, "the middle of the city," after leaving the palace. Go — in 2 Kings, "turn again." Say to Hezekiah. — The writer of 2 Kings adds, "the captain of my people." The God of David thy father — the covenant keeping God. I have heard thy prayer — more explicitly in 2 Kings 20: 5: "I will heal thee." That means were used — a poultice of figs — in no way affected the fact that the healing was of God, and in answer to Hezekiah's prayers and tears. In the fuller account in 2 Kings Hezekiah was promised the ability on the third day to go to the temple. Will add unto thy days fifteen years. — The extension of life may not always be a blessing. Hezekiah's added years gave to Judah a successor who proved a greater calamity to the nation than the father had proved a blessing.

Means were used, but the healing was God's direct gift. Who can tell but that He often thus spares useful lives when worn down with toil, and when the frame is apparently sinking to the grave, in answer to prayers? He may direct to remedies which had not before occurred; or He may Himself give a sudden and unlooked-for turn to the disease, and restore the sufferer again to health (Barnes).

6. Will deliver thee and this city. — As usual, God enlarged His deliverance,

giving far more than Hezekiah had asked. The promise can be construed either generally — that Judah should not fall beneath the power of Assyria, which aimed at a world-wide conquest; or, particularly, that in this special emergency she should be saved from the fate which Sennacherib threatened her. In the parallel account in 2 Kings emphasis is put on God's motive — "for mine own sake and my servant David's sake."

7, 8. This shall be the sign, etc. — In the fuller account in 2 Kings, Hezekiah asks Isaiah for some "sign" which should assure him of the certainty of the promise of recovery. And the prophet, undoubtedly pre-instructed, offered him a choice, whether the shadow on the sun-dial should go forward or backward ten degrees; and the king chose the latter. I will bring again the shadow of the degrees. — The R. V. renders as follows: "I will cause the shadow on the steps, which is gone down on the dial [Hebrew "steps"] of Ahaz with the sun, to return backward ten steps." This is the first instrument, or method, for recording time mentioned in the Bible. It was constructed by the father of Hezekiah, and probably occupied a position which made it visible from the window of the king's chamber. Ahaz probably borrowed the idea of the dial from the Assyrians, who (according to Lenormant) were the first to divide the day into twenty-four hours, and subdivide the hours into minutes and seconds. Prof. Smith describes the dial as follows: "It was probably a pyramid of steps on the top of which stood a short pillar or obelisk. When the sun rose in the morning, the shadow cast by the pillar would fall right down the western side of the pyramid to the bottom of the lowest step. As the sun ascended the shadow would shorten, and creep up inch by inch to the foot of the pillar. After noon, as the sun began to descend to the west, the shadow would creep down the eastern steps; and the steps were so measured that each one marked a certain degree of time." Various explanations have been offered of the physical basis of this miracle, but none are satisfactory. There may have been extraordinary refraction, or an eclipse of the sun, to produce the impression of a reverse motion of the sun on its axis. Let it suffice that the Maker of the universe was competent to grant the "sign" demanded, and did grant it. For the joy and gratitude with which Hezekiah received the respite, see the psalm of praise which he composed, in Isaiah 38.

More likely, however, the miracle made use of the laws of refraction of light. E. L. Garbett, in *Knowledge*, for January, 1883, says that he knew of an afternoon some years ago, when on a plenty of sun-dials in southern England there occurred exactly the wonder described in Isaiah. The astronomer, Richard A. Proctor, asked him to describe it, and this is his report: "The shiftings of shadows on the dial that Isaiah predicted to sick Hezekiah are liable to occur at any place, when these two circumstances con-

Eruptions

The only way to get rid of pimples and other eruptions is to cleanse the blood, improve the digestion, stimulate the kidneys, liver and skin. The medicine to take is **Hood's Sarsaparilla** Which has cured thousands.

cur: (1) that the upper atmosphere is in that condition which causes two bright parhelia or mock suns to appear on opposite sides of the sun; and (2) that the lower air contains drifting clouds, massive enough to hide often two of the three. When the real sun and eastern mock sun are hidden, there is only the western to cast shadows, which then coincide with what the sun will cast an hour and a half later; but if the clouds shift so as to hide the west parhelia, and disclose the eastern the shadows instantly become such as the sun cast an hour and a half earlier. The parhelia being always caused by rays refracted through two faces of equilateral triangular prisms or fibres of ice, their angular distance from the sun is always the minimum deviation that such a prism of ice produces on the brightest or yellow rays, which is very nearly a fourth of a right angle; so that if Hezekiah's dialers divided the quadrant into forty, than which no number is more likely, considering how constantly it recurs in the Hebrew laws and history (oftener, indeed, than any other above ten), the advance or recession of the shadow would have to be ten of these parts. On March 29, 1848, these effects occurred, had any one been looking, on every dial in the Isle of Portsea, and very probably of much of Hampshire besides. The parhelia were present and bright enough at about 11 A. M., and still better at 1 P. M." Hastings' Bible Dictionary accepts this explanation also as the possible interpretation of the famous passage, Josh. 10: 13 — an expression similar to this in Isaiah (Peloubet).

IV Inferential

1. God has many ways for trying His servants — fatal sickness, prosperity, etc. Happy these whose trust is so strong that nothing moves them.
2. In the hour of mortal agony we should pray the more earnestly — not that *our* will, but that God's, may be done.
3. Self-vindication is justifiable in certain cases, and is not to be confounded with Pharisaic conceit.
4. It would seem as though our prayers were sometimes answered according to our wishes, but not, as it afterward proves, to our advantage.
5. God takes His own time to answer our prayers — sometimes immediately, sometimes after many days.
6. God is a munificent Giver; more than we ask, or even think, He sometimes gives.
7. For the wavering in faith there are "signs" without number, if the eyes be open to see them.

V Illustrative

1. So God abides
Unheeding many prayers. He is not deaf
To any cry sent up from earnest hearts;
He hears and strengthens, when He must deny.
He sees us weeping over life's hard sums;
But should He dry our tears and give the key,
What would it profit us when school were done
And not one lesson mastered? What a world
Were this if all our prayers were granted!
Not in famed Pandora's box were such vast ills
As lie in human hearts. Should our desires,
Voiced one by one in prayer, ascend to God
And come back as events shaped to our wish,
What chaos would result!
(Ella Wheeler Wilcox.)
2. Hezekiah was a model Old Testament saint. In many respects he may well be an example to modern Christians. Nevertheless, "He that is least in the kingdom of heaven is greater than he." Listen to this saintly man's idea of death: "For the grave cannot praise Thee, death cannot celebrate Thee; they that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee, as I do this day." Beyond this life he saw no further communion with God. The shepherd's tent is folded for the last time; the soul goes away into eternal exile; the web is cut off at the loom, its pattern finished forever. Such are his figures. He was sure of fifteen years — and then a blank. Now turn to the

New Testament saints, for whom Christ has brought life and immortality to light, and note the different tone. How triumphant is Paul's assurance: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day!" "For I am persuaded that neither death, nor life . . . shall be able to separate us from the love of God." Recall John's rapturous visions of the peace and joy that await the believer. Remember the confidence with which thousands of martyrs and humbler saints in all ages of the church have met the last enemy. The whole conception of life and its relation to death is changed. Men no longer think of life as a limited reservoir from which every day draws something not to be renewed. We no longer step wearily as men in a chain-gang, under condemnation. But we think of the life abundant, an un failing stream, which Christ has brought; a life eternal, in which death is only an incident, changing its externals, but powerless to affect its essence (E. M. Noyes).

A Bright Midsummer Number of the "Methodist Review"

The *Methodist Review* for July August will be a magazine worth taking away for vacation reading. Seldom has any *Review* sent out so attractive a number, so animated, breezy, and diversified. Its eleven all-alive contributed articles are by men thoroughly competent for their work. It might almost be termed a personal-knowledge number, made by an assemblage of experts. John Telford begins the list with his open-air article on "The Pilgrims' Way," which takes us out of doors to follow, with a fully informed guide, the same road old Chaucer's *Canterbury Pilgrims* took — the famous road from the Tabard Inn at Southwark to the shrine of Thomas a Becket. The author of this charming descriptive article is an accomplished English writer, well known by his admirable "Life of John Wesley."

The second article, on "Moral Emphasis in the Preaching of the Cross," is a strong, close-knit, and incisive utterance, splendidly loyal to the Cross of Christ, and putting emphasis where it belongs, by Dr. F. J. McConnell, pastor of New York Avenue Church, Brooklyn, who delivers the Commencement address at Ohio Wesleyan University, his Alma Mater.

Article III, entitled "The Missionary Interpretation of History," by Prof. R. T. Stevenson, of Ohio Wesleyan University, is a glowing and eloquent portrayal of the victorious man who will yet be seen to be, more than generals and kings and statesmen, the real conqueror of the world. Dr. Stevenson quotes Darwin's saying that "the lesson of the missionary is the enchanter's wand."

Article IV, on "Methodism and the Church of England," is by Herbert W. Horwill, assistant editor of the *Forum*, an Englishman who, belonging to one of the junior branches of British Methodism, is thoroughly master of all sides of his subject, and who writes from an over-the-sea standpoint, right on the ground of present conflict.

In Article V, on "A Minnesota Minstrel," Albert Osborn, secretary to Bishop Hurst, and author of the Bishop's biography, soon to be published, writes concerning a Western poet of promise whom he knew who died too early, from whose poetry copious extracts are given.

Article VI, by Rev. Marlon G. Rambo, on "The Submerged Tenth among the Southern Mountaineers," is also a most interesting personal-knowledge article, descriptive of a people and a region familiar to the author by close observation and acquaintance.

Article VII, entitled "Jap and Negro: A Similarity of Social Problem," will create surprise by the unexpected collocation in its title, but makes its point clearly. Its author is Rev. William H. Butler, of the New England Southern Conference, whose gifts and acquirements are well known in this region.

Article VIII, "A Book in Purgatory — The Holy Gospels of Henri Lasserre," is about the fortunes, in the Romish Church, of a notable French book, and is written by Dr. W. P. McLaughlin, a competent French scholar, for many years one of our faithful missionaries in

South America, and the father of that brave boy, Willie McLaughlin, who gave his life as a hero and a martyr in saving the lives of scores of others in the awful Iroquois fire in Chicago.

Article IX, on "Hubbard's Labrador Expedition," by Dr. J. E. C. Sawyer, for many years editor of the *Northern Christian Advocate*, is a concise history of one of the most heroic and tragic undertakings in the annals of exploration. The author of the paper is personally acquainted with both of the survivors of the expedition, and is not only thoroughly familiar with the diary and letters of its enthusiastic and unfortunate leader, Leonidas Hubbard, Jr., but has also drawn much important material from the diary of the heroic Scotch-Indian guide, George Elson, and from personal interviews with him.

Article X, on "A Famous Low-German Humorist," is a study of a poet of humor, hitherto unknown to *Review* readers, by Prof. Victor Wilker, of German Wallace College, who is at home in his native German literature, which he shares with us by his translations.

Article XI closes the bright list of contributed articles with a study of "The Psychological Abnormalities of Genius," a lively and engaging account of some of the eccentricities of the great, by Dr. Hosea Hewitt, of Maine, author of one of the best books of its kind, entitled "Ecce Clerus."

The Editorial Department, occupying over one-third of the space of the *Review*, furnishes a varied table of contents, the Book Notices especially giving evidence of careful discrimination.

The July-August number is a fair sample of the copious richness to be found in the successive issues of the *Methodist Review*. Those of our ministers and intelligent laymen who fail to read it do not know how great a loss they inflict upon themselves.

Food in Sermons

Feed the Dominie Right and the Sermons are Brilliant

A conscientious, hard-working and eminently successful clergyman writes: "I am glad to bear testimony to the pleasure and increased measure of efficiency and health that have come to me from adopting Grape Nuts food as one of my articles of diet."

"For several years I was much distressed during the early part of each day by indigestion. My breakfast, usually consisting of oatmeal, milk and eggs, seemed to turn sour and failed to digest. After dinner the headache and other symptoms following the breakfast would wear away, only to return, however, next morning."

"Having heard of Grape Nuts food, I finally concluded to give it a fair trial. I quit the use of oatmeal and eggs, and made my breakfasts of Grape-Nuts, cream, toast and Postum. The result was surprising in improved health and total absence of the distress that had, for so long a time, followed the morning meal. My digestion became once more satisfactory, the headaches ceased, and the old feeling of energy returned. Since that time, four years ago, I have always had Grape-Nuts food on my breakfast table."

"I was delighted to find, also, that whereas before I began to use Grape-Nuts food I was quite nervous and became easily wearied in the work of preparing sermons and in study, a marked improvement in this respect resulted from the change in my diet. I am convinced that Grape-Nuts food produced this result and helped me to a sturdy condition of mental and physical strength."

"I have known of several persons who were formerly troubled as I was, and who have been helped as I have been, by the use of Grape Nuts food, on my recommendation, among whom may be mentioned the Rev. —, now a missionary to China." Name given by Postum Company, Battle Creek, Mich.

There's a reason.
Read the little book, "The Road to Wellville," in each package.

EPWORTH LEAGUE PAGE

Edited by Rev. G. F. Durgin.

THIS week we present a number of valuable communications to and about the Leagues. Dr. Mansfield's call for service offers a genuine opportunity for real home missionary effort. No better foreign mission work can be done than is waiting at our very doors in the persons of these strangers within our gates. This new departure at City Point is in the right direction and is worthy of generous support.

The Epworth Settlement

Work has already opened at City Point, South Boston. Two boys' clubs have been organized. A canvass of the field has been begun. Much preparatory labor will show the kind of work to be done and the help needed in the work to be opened in the fall. The field is an inviting one, and under the charge of Miss Helen M. Newell will be diligently cultivated. The results of the Settlement work will be sheltered in the City Point Church and Sunday-school. The pastor, Dr. J. D. Pickles, and his assistant, Rev. Homer E. Wark, will aid in every possible way. The Epworth Leagues of the First District are especially invited to correspond with the superintendent of the Boston City Missionary Society in regard to aiding the work by cash gifts and supplies. All parcels of clothing and other supplies should be addressed to Miss Helen M. Newell, City Point Methodist Episcopal Church vestry, corner of Fifth and L Streets, South Boston, Mass.

J. H. MANSFIELD, Superintendent.

Lewiston District League

DEAR YOUNG BROTHERS AND SISTERS: I rejoice over many strong words of commendation already heard by me from the lips of pastors concerning the work of some of the Leagues on the district. Your pastors appreciate highly the faithful labors so often put forth by the young people of our churches, and find great encouragement therein in the midst of the difficult problems that frequently face them. You can be of great help in extending the kingdom of Christ in your own community and to the uttermost bounds of the earth. If criticisms of your work come, do not be discouraged, but rather improved by them. May the opportunities before them be not only by some of our Leagues, but by all!

CHARLES F. PARSONS,
Presiding Elder.

League Activities

— The 25th quarterly meeting of the Greenfield Group was held in the Greenfield Church, June 18. This was an all-day meeting, with an attractive program. Rev. W. T. Miller, of Montague, conducted the opening devotional service. Curtis W. Gray of the entertaining chapter gave the address of welcome. The other addresses were: "Aggressive Evangelism among the Young," Rev. E. M. Rollins, of Colrain; "The Past, Present and Future of the Epworth League," Rev. Jonathan Cartmill, of Leyden; "Living Bibles," Mrs. Annie E. Smiley, of Springfield; "What should be the Attitude of the Young Christian toward the Mercenary Commercialism of this Age?" Rev. C. R. Sherman, of Bernardston; "Franklin County, Religiously," Rev. T. C. Martin, of Shelburne Falls; "What the League can Do for the Church," Rev. A. H. Herrick, of Greenfield. Presiding Elder Richardson was present and took prominent part in the discussions. The newly-elected officers are: Miss Maud Purlington, of Shattuckville, president; S. H. Walker, of Shelburne Falls, vice-president; Mrs. H. T. Lazelle, of Bernardston, secretary; C. L. Cook, of Greenfield, treasurer; Charles King, of Colrain, Miss Helen Avery, of Greenfield, and Mrs. Fred Merrifield, of Bernardston, executive committee.

— The League of East Saugus gave an entertainment in the church at Saugus, June 18, for the benefit of the chapter in the latter place.

— The East Maine Conference Minutes publishes no report on Epworth League work.

— Rev. Franklin Hamilton, Ph. D., member of the General Board of Control for the First District, writes, en route from China to Japan: "We have come thus far in safety. We were stopped this afternoon by a Japanese cruiser, a boat's crew from which searched us for contraband. We came right through the Russian fleet. The experience was most interesting and exciting."

At Denver

Great interest now centres in Denver, Col. A strong program has been prepared. The convention opens July 5. Apparently the utmost of preparation has been made by the Denver people for the entertainment of the convention. Eight hundred persons are serving on the local committees. The visitors will be met seventy-five miles out, and thus will be registered before they reach the city. State clubs are already being organized. Information booths will be numerous, and citizens have agreed to become traveling information bureaus, wearing a button which bears the words, "Ask me." There are many good hotels, and prices promise to be very moderate.

Of the attractions offered to the sight-seers of this excursion, some one has said: "Few are the places where Nature has been so lavish with her gifts. Here

"Earth's crammed with heaven,
And every bush afire with God."

Among these are Manitou, the American Swiss village, famous for its mineral springs; Pike's Peak, with its "trail," "Half-Way House," Cog Road, and marvelous visions of God's handiwork; the Garden of the Gods, Cheyenne Canyon, and the mountain bearing the same name, where the body of Helen Hunt was first laid to rest; and Cripple Creek, the greatest mining camp in our country.

As Two Pastors See Us

1. The League in Mathewson Street Church is a very helpful and positive factor in our church life. The department of Mercy and Help is especially valuable. The department of Spiritual Work is active in cottage-meetings, in meetings at hospitals, etc. While in my judgment the League should not be exploited as a money-raising organization, yet our League has contributed directly and generously to the Italian Mission of our city.

2. The second question is answered by the above hint as to what our League is accomplishing. Properly worked, the League is a most important and useful branch of church work.

CHARLES M. MELDEN,
Providence, R. I.

I have found the Epworth League of great help to me in general church work, as well as in the work of winning and holding young people. In a former church the League had charge of the regular Sunday evening service with excellent results. The League is largely what the pastor makes it, and, rightly guided, it can be made one of the most effective organizations of the church.

EDGAR BLAKE,
Manchester, N. H.

Literary and Social Department

MRS. ANNIE E. SMILEY.

A Magazine Contest

WRITE the following list of suggestions of well-known magazines on a large sheet of manila paper, and supply all who wish to take part in a guessing contest with blank cards and pencils. Explain that the first magazine, "One Hundred Years," is the *Century*. The person whose card contains the largest number of correct guesses at the end of the contest receives a prize.

1. One Hundred Years.
2. The Son of Peter.
3. Belonging to an Indiana City.
4. Santa Claus.
5. Thomas Edison.
6. Ancient Minstrels.
7. A Noted Fairy.
8. The Roman Senate.
9. Belonging to All.
10. A Yankee Section.
11. Veracity.
12. A Beginner in Art.
13. Secret of Home Happiness.
14. Pertaining to a City.
15. The Land of Infancy.
16. A Sailor's Hoodoo.
17. A Vacation in the Wilds.
18. A Dispenser of Justice.
19. A Place of Contest.
20. The Prospect.
21. A London Thoroughfare.
22. The Four Hundred.
23. Whoo! Whoo!
24. One who Sketches.
25. A Citizen of the World.

The answers to the above are as follows:

1. *Century*. 2. *Peterson's*. 3. *Munsey's*. 4. *St. Nicholas*. 5. *Electrician*. 6. *Harper's*. 7. *Puck*. 8. *Forum*. 9. *Everybody's*. 10. *New England Magazine*. 11. *Truth*. 12. *Art Amateur*. 13. *Good Housekeeping*. 14. *Metropolitan*. 15. *Babyland*. 16. *Black Cat*. 17. *Forest and Stream*. 18. *Judge*. 19. *Arena*. 20. *Outlook*. 21. *Strand*. 22. *Smart Set*. 23. *Owl Magazine*. 24. *Delineator*. 25. *Cosmopolitan*.

Another contest arranged in the same way is called

Islands

1. What island is always verdant?
2. What island is a bright English coin?
3. What island is always wrathful?
4. What island suggests a very poor kind of tea?
5. What island is a pine tree?
6. What island should maiden ladies visit?
7. What islands claim forests and presents?
8. What island offers plenty of frozen refreshment?
9. What island is a six-sided solid and the first letter in the alphabet?
10. What island is slow about things?
11. What group should have a pleasant breeze?
12. What islands pose as being perpetually in debt?
13. What island is associated with ginger?
14. What island suggests anger and a vehicle for containing what illuminates?
15. What island tells the ship of state what to do?
16. What islands could have a perpetual picnic?
17. What island belonged to Martha?
18. What islands are shallow?
19. What islands are celebrated for raising onions and Easter lilies?
20. What reformatory island is not cheap?

Answers to above are as follows:

1. Greenland. 2. New Guinea. 3. Ireland. 4. Hayti. 5. Cyprus. 6. Isle of Man. 7. Philippines. 8. Iceland. 9. Cuba. 10. Long Island. 11. Windward Islands. 12. Azores. 13. Jamaica. 14.

The Successful



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Relief for
Indigestion

Distress after Meals, Sour Stomach

Nearly two generations of satisfied users testify to its great medicinal value. Simple, Pleasant, Reliable. It has been

sold on merit more than 60 years.

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THE TARRANT CO., 44 Hudson Street, N. Y.

Madagascar. 15. Ceylon. 16. Sandwich. 17. Martha's Vineyard. 18. Isles of Shoals. 19. Bermuda. 20. Deer Island.

PRAYER-MEETING TOPIC

The Indwelling Christ

Sunday, July 9

REV. MATTHIAS S. KAUFMAN, D. D.

DAILY BIBLE READINGS.

July 3. "Hid with Christ." Col. 3: 1-4.
July 4. By obedience. John 15: 9-16.
July 5. One with Him. John 17: 22-26.
July 6. His temples. 1 Cor. 6: 15-20.
July 7. Dead to the law. Gal. 2: 19-21.
July 8. Abiding in Him. 1 John 2: 6, 24-28.
July 9. Topic — The Indwelling Christ. Col. 2: 6-10; 3: 8-16.

There once hung in a Roman palace a picture so attractive that crowds came to enjoy its beauty and richness. Among them was a young painter who was fascinated with it. He requested the right to copy it, but "no" was the stern reply. Nothing daunted, however, he came to it daily, and upon it he feasted his art-nature. It seemed to grow in his soul until it was so completely assimilated that he went to work to reproduce it. So thoroughly had it found its way into his life that his genius transferred it to the canvas in his own humble studio. When people gazed upon it there, such was its captivating excellence that they yearned to see the original. Thus the Christian, fervently looking into the face of Christ, may be transformed into His likeness, and so beautifully reproduce His character that others will be filled with a longing to find the supreme, original Saviour.

The Universal Soul

How grand the soul that transcends all mere, accidental differences, and discovers in every human being a fellow man, worthy of recognition, help, brotherliness (Col. 3: 2). The indwelling Christ lifts and enlarges the soul until it is freed from all unrighteous, national, race, ceremonial, social distinctions.

His Home

The sublime thought has been suggested that God was lonely until a human heart was prepared to welcome Him freely and cordially. His joy, though logically complete in itself, yet actually may be thought of as increasing when new hearts are constantly opening to receive Him. There is joy — may we not believe increased joy? — in His heart over every new soul that repents and believes.

1. We have "received" Him (v. 6). He has come not simply as a temporary guest, but to abide, to live in us — in you, in me.

2. Having Him who is "the fullness of the Godhead" (v. 9). There is a strength and sacredness within us such as we never had before, and could not have without His indwelling.

3. He dwells with us that we may become "complete in Him" (v. 10). That is, He is to crowd out of our natures every evil antagonism and change us completely into His own likeness. Blessed consummation!

4. This is forcibly taught in Col. 3: 8-10, where it is shown that the entire sinful "old man" is to be put off, and the "new man" is put on, revealing the superb divine image.

Sweet Music

When this is in the home, how much brighter does life become! If you would find the richest strains, read carefully Col. 3: 12-16. All notes of the heavenly scale may here be found. What could be better calculated to awaken angelic harmonies in the heart than the merciful spirit, kindness, humility, meekness, long-suffering,

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are extra sweet-toned. Sold by the makers direct to homes and churches at factory price. Customer saves dealer's profits and is sure to be suited or organ comes back. Nothing could be fairer.

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COST OF THE TOUR

PLAN No. 1

Cost of railroad fare, Boston to Denver, Colorado Springs, Pueblo and return,

(\$1.00 additional for return via St. Louis)

\$47.00

Double berth in Pullman sleeper each way, \$11.50
Double berth in Pullman Tourist sleeper, each way, \$ 5.75

PLAN No. 2

Railroad fare, all meals including transfer and dinner at Auditorium Hotel at Chicago and double berth in Pullman Palace sleeping car for the outward trip, Boston to Denver, with railroad fare only returning,

(\$1.00 extra for return via St. Louis)

\$65.25

PLAN No. 3

Same as No. 2, but including transfer and accommodations (room and meals) at first-class hotel in Denver until departure of party,

(\$1.00 additional for return via St. Louis)

\$74.50

PLAN No. 4

The complete "All Expenses Included" Tour of thirteen days, including all transportation, double berth in Pullman Palace sleeping car for the round trip; all meals while traveling in both directions; transfers at Chicago and dinner at Auditorium Hotel; transfers and hotel accommodations (room and meals) at Denver and Colorado Springs; meals at hotels in St. Louis and Niagara Falls; trip over the International Belt Line and Niagara River to Niagara Falls,

\$109.25

forbearance, forgiveness and charity? Having these in vital force, the "peace of God" will rule in the heart, and Christ will dwell there most royally, while psalms, hymns and spiritual songs will swell gloriously to His praise. It is dreadful beyond expression to shut Him out. Let us welcome Him anew!

"Faith makes man's heart,
That dark, low, ruin'd thing,
By its rare art,
A palace for a King."

Norwich, Conn.

Russia and Japan

REV. ALONZO SANDERSON writes: "I regard the present war between Russia and Japan as one of the greatest upheavals of righteousness and justice in the earth of all history — a war overruled by Divine Providence for the good of suffering humanity and the advancement of the kingdom of God and His Christ in all the earth. Out of this war there certainly will come a brighter, better, happier day for Russia and her oppressed millions. Through this unprecedented struggle, and as a result of it, Japan will come to clearer day and a greater sense of her opportunity and responsibility. Throwing off what remains of her paganism, Japan will take her place among the Christian nations, one of the wisest, strongest and best. I have not a particle of sympathy with the talk we are hearing about the 'yellow peril.' When converted to Christianity and established in the principles and teachings of Christ, Japan will be a joy in the whole world and not a 'peril' to any nation, race, or people. Yours sanguinely for the triumph of justice, truth and 'the peace of righteousness' for all lands and climes."

Camp Durrell

EVERY boy wants to live in a tent during the hot days of vacation. There is something the matter with the boy who doesn't want to camp. The fact that there are scores of camps throughout this part of the country proves that camp-life for the city boy is becoming popular. The evils of city life during the summer are sure to attract the boy who "hangs around" his town, or on a near-by street corner. Last summer nearly ten thousand boys enjoyed their vacation out-of-doors — an experience which promotes health and happiness, and gives the reserve force necessary to stand the strain of school life.

Although most of these camps are con-

ducted as a business investment — a money-making affair — yet there are some few camps conducted for the good that can be accomplished. These camps charge only enough to cover running expenses. Such a camp is Camp Durrell, which is owned and operated by the State executive committee of the Young Men's Christian Associations of Massachusetts and Rhode Island. Camp Durrell is situated on Moody Island, near the town of Friendship, Maine, between Boothbay and Rockland. It is managed by a number of Christian men who have had experience in work with boys. The intimate companionship which each boy has with one of these leaders, and the thorough knowledge which the leaders have of boy-life, tend to settle many a natural and right and vital question from the boy. As there is a leader for each six boys, this close touch is possible.

The religious influence is something that a boy will never forget. When he becomes well acquainted with many clean-cut Christian boys, it widens his view of life and can only result in much good.

Full information concerning Camp Durrell can be obtained from H. W. Gibson, 167 Tremont St., Boston.

Evangelistic Campaign in Boston

A meeting of ministers and laymen from the Congregational, Baptist, Methodist and Presbyterian denominations and other evangelical societies was held in Park St. Church on Monday for a consideration of the proposition to hold an evangelistic campaign in Boston next winter. The meeting decided to begin an evangelistic campaign in Boston and its vicinity next October, and to continue it throughout the winter. The four denominations named, and other evangelical organizations which may desire to join, will unite in this work. Dr. J. Wilbur Chapman of Philadelphia will have charge. It is proposed to establish about a dozen campaign centres, one for East Boston and Chelsea, one for Charlestown and Somerville, two in the city proper, one in Cambridge, one in Brighton, one in Brookline, one in Roxbury, one in Dorchester, one at Upham's Corner, and another at South Boston. It is likely that there will be several other centres, because the delegates from suburban towns announced that they desired to have the work extended to their homes.

C. H. J. KIMBALL THE INSURANCE AGENT IN BOSTON

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OUR BOOK TABLE

MAN AND THE INCARNATION; or, Man's Place in the Universe as Determined by his Relation to the Incarnate Son. By Samuel J. Andrews. G. P. Putnam's Sons: New York. Price, \$1.80.

The author of one of the best lives of our Lord will be welcomed in this new treatise wherein he endeavors to put the Incarnate Son, the God-man, in His central place in the divine economy, as set forth in the Scriptures and in the creeds. The book sweeps through the wide range of doctrine centering around Jesus in an entirely and intensely orthodox way, with the one purpose to exalt Christ. In the introduction the author considers the relation of the Bible to the Living Head of the church, and guards against what he accounts a disparagement of the latter to exalt the former. "Christ must have the first place; the Book can have only the second. He is the living and acting Head; it is only the record of what has been. The church can no more be governed by a printed book than can the State. If we keep the Bible and the church, as enlightened and guided by her Head, in right relations to one another, we shall not be much troubled at the assaults made upon the Book. It is by no means necessary that we affirm the verbal inspiration of the Bible as a condition of belief in Christ. Indeed, to do this shows a rationalistic spirit, a craving for intellectual certainty. There is the certainty of faith, but that can come only by abiding in Him who is the Author and Finisher of our faith." "This craving for infallibility, absolute immunity from error, both shows the absence of spiritual perception, and is destructive of faith." "We may read the criticism of the Bible without fear or anxiety. Our faith stands in Christ, our Living Head. If He be not so, no book can take His place. If He remains, we may safely pass by all the criticisms of the most advanced critics. They avail nothing."

A NEW ERA IN OLD MEXICO. By G. B. Winton. Smith & Lamar: Nashville, Tenn. Price, \$1.

Dr. Winton, now editor of the *Christian Advocate* of Nashville, was for many years a successful missionary in Mexico, and hence writes of that country with keen interest and full knowledge, to promote a better understanding between the neighboring republics. It is every way excellent. We note, in the table of statistics for Protestant Missions, given at the close, that the Methodist Episcopal Church, South, has in Mexico a total of 219 foreign and native workers, while our own church has only 116, or about half the number. But we have 5,749 communicants and they only 6,311, substantially even. We, however, have property valued at \$876,650, while they only have \$359,007 worth, which may have something to do with the difference in results. We have been there one year longer.

ESSAYS IN PURITANISM. By Andrew MacPhail. Houghton, Mifflin & Co.: Boston. Price, \$1.50.

Five characters are portrayed, not strictly, all of them, pertaining to Puritanism save in a much modified sense. Jonathan Edwards, John Winthrop, Margaret Fuller, Walt Whitman, and John Wesley, are the five. These essays, the author explains, were read before a company of artists who had the traditional antipathy of their class towards the spirit of Puritanism, and he asks consideration from the reader on this account. We are mainly interested in his sketch of Wesley, which we find fairly well done, and likely to have given the artists a tolerably good idea of this remarkable religious leader. The author calls Wesley "the great figure of the

eighteenth century, as Cromwell is the great figure of the seventeenth century, Calvin and Luther of the sixteenth, Savonarola of the fifteenth, Jesus of Nazareth and Saul of Tarsus of the first."

THE ITALIAN IN AMERICA. By Elliot Lord, John J. D. Trenor and Samuel J. Barrows. B. F. Buck & Co.: New York. Price, \$1.25.

The authors are preparing a series of books (of which this is the first) reviewing the influx of the various racial strains and nationalities that are making up the composite American. They aim at a simple recital of facts for impartial consideration. One of the objects is, and one of the results of the publication will be, the removal of a great deal of untounded prejudice and a much juster view of the millions who are coming to us from across the sea. No one, we think, can look over this book without having an improved idea of the Italian peasantry who are going to make so important and helpful an element in our future population. They are being educated and assimilated among us at an astonishing rate.

SERENA. A Novel. By Virginia Fraser Boyle. A. S. Barnes & Co.: New York. Price, \$1.50.

A story of the South just before and during the war, exhibiting very well how things looked from the Southern point of view to those who were determined to resist oppression and repel invasion and die in defence of their firesides, as they regarded what to us was a peculiarly foolish and altogether causeless rebellion. A peculiarly repulsive picture is drawn of certain Abolition emissaries, who are represented as hypocrites and swindlers. This is Mrs. Boyle's first novel, and certainly might be improved at some points. It is intensely sectional and partisan, and will be most appreciated at the South.

THE HOUSE THAT JACK BUILT. By Wesley Johnston. Eaton & Mains: New York. Price, 75 cents, net.

A taking title, whose bright promise the book does not disappoint. For Jack Hursley builds on the right foundation a character constructed to endure the storms of life. The boys of our Sunday-schools will rub up against this bright, manly fellow with profit, for he fights a good fight and conquers. The interest of the story firmly holds the reader from beginning to end. We are disposed to account it, in several ways, the best of the five tales that Dr. Johnston has thus far given us.

HISTORY OF THE UNITED STATES, from 986 A. D. to 1905. By Thomas Wentworth Higginson and William MacDonald, Professor of History at Brown University. Harper & Brothers: New York. Price, \$2.

The original edition of this history by Colonel Higginson, issued twenty years ago, extended only to the close of President Jackson's administration. It has now been brought down to date by the addition of six more chapters, measuring 200 pages, from the pen mainly, we judge, of Prof. MacDonald. It is admirably done. Methodist readers will rejoice that this son of a distinguished member of the New England Conference is winning distinction on his own account in a somewhat different sphere.

OUTLINE STUDIES IN THE NEW TESTAMENT. PHILIPPIANS TO HEBREWS. By William G. Moorehead, Professor in Xenia Theological Seminary. F. H. Revell Co.: New York. Price, \$1.20, net.

These studies follow the same general plan as those embodied in the author's other books, on the Old Testament, the Four Gospels, the Acts, and other Pauline Epistles. The results rather than the processes of scholarship are given. Practical lessons abound. Orthodoxy is conspicuous. The author undoubtedly means to be fair on doctrinal points, but can scarcely escape the influence of his training. In his notes on Heb. 6:4-6, he admits that the

common version, "if they shall fall away," is "somewhat faulty," since "all the verbs are in the past tense." But he seems scarcely willing to admit that genuinely converted persons can really fall away. He makes this very far-fetched plea, that in spite of their having been made "partakers of the Holy Ghost," etc., not a word is said either of their faith or their love. He concludes, then, that they did not possess "these two marks of regeneration," and that "in the absence of faith and love the things alleged of them may be chiefly intellectual, together with the common operations of the Spirit." "Judas Iscariot belongs to the same class." Surely it takes a good deal of wriggling and twisting to explain the Scripture on the "once-in-grace-always-in-grace" theory.

TIDES OF THE SPIRIT. Selections from the Writings of James Martineau. Edited, with an introduction, by Albert Lazenby. American Unitarian Association: Boston. Price, \$1, net.

James Martineau was born at Norwich, April 21, 1805. This year, then, is his centenary, and this book has been compiled to mark the occasion. The selections have been taken chiefly from his devotional writings, and contain many rich thoughts well expressed. Here is one, a good specimen: "To get good is animal; to do good is human; to be good is divine." Martineau's life covered pretty nearly all of the nineteenth century; and he did a grand service for his generation which will not soon be forgotten. He helped to swell the tides of the Spirit, and such men are always needed.

FOR A FREE CONSCIENCE. A Story of Quaker Life in the Seventeenth Century. By L. C. Wood. F. H. Revell Co.: New York. Price, \$1.50.

There is the fascination of the old English romance, action, accident, combat, affec-

A Widow's Luck

Quit the Thing that was : lowly Killing Her

A woman tells how coffee kept her from insuring her life:

"I suffered for many years chiefly from trouble with my heart, with severe nervous headaches and neuralgia; but although incapacitated at times for my housework, I did not realize the gravity of my condition till I was rejected for life insurance, because, the examining physician said, my heart was so bad he could not pass me. This distressed me very much, as I was a widow and had a child dependent upon me. It was to protect her future that I wanted to insure my life.

"Fortunately for me, I happened to read an advertisement containing a testimonial from a man who had been affected in the same way that I was with heart trouble, and who was cured by leaving off coffee and using Postum Food Coffee. I grasped at the hope this held out, and made the change at once.

"My health began to improve immediately. The headaches and neuralgia disappeared, I gained in flesh, and my appetite came back to me at once. Greatest of all, my heart was strengthened from the beginning, and soon all the distressing symptoms passed away. No more waking up in the night with my heart trying to fly out of my mouth! Then I again made application for life insurance, and had no trouble in passing the medical examination.

"It was seven years ago that I began to use Postum Food Coffee, and I am using it still, and shall continue to do so, as I find in it a guarantee of good health." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Read the big little book, "The Road to Wellville," in each package.

tion, in this tale of Quaker life in seventeenth-century England. Behind the cruelty of oppression, the fierce hatred and the embittering persecution that characterized the early life of the Friends, there is an indefinable tone of sweetness, purity and strength. The narrative of the events that brought William Penn to America, possesses large interest to every American. There is a good deal of fact among these fancies. The London plague, the London fire, the London bridge, St. Paul's, and other matters of this sort, are prominently introduced. The chief personages, Penn and the rest, who figure in the narrative, came to America in 1682, and their fortunes here are followed in the closing chapters.

ON THE FIRING LINE: A Romance of South Africa. By Anna Chapin Ray and Hamilton Brock Fuller. Little, Brown & Co.: Boston. Price, \$1.50.

Mr. Fuller, who furnishes, we judge, the local color, is, like the hero of the book, a Canadian, who was in the field during the last eighteen months of the Boer War. He was with the South African Light Horse during Lord Kitchener's famous drive at Wolfhekk. This engagement is well described in these pages, forming the climax to the story. The love affairs of hero and heroine, with which the chapters are largely loaded, proceed with some peculiarly exasperating misadventures and stupidities on both sides, but clear up at the close just as the curtain drops on the final exit of the persons of the play.

BURDEN BEARING; and Other Sermons. By John Rhey Thompson. Easton & Mains: New York. Price, 75 cents, net.

These sermons, fifteen in number, were preached extemporaneously, we are told, at Grace Methodist Episcopal Church, Brooklyn, during the years 1883 '84, and stenographically reported. It would be idle, then, to look for the finish of carefully written productions; and it is not here. But we find life and strength and vivacity and thought and religion. Some of the topics are: "Jesus at Prayer," "God Seeking Man," "The God of Comfort," "The Credibility of the Resurrection." The volume will be highly prized by those who knew the gifted and lamented author.

WILLIAM CULLEN BRYANT. By William Aspinwall Beadle. The Macmillan Company. New York. Price, 75 cents, net.

Still another volume in the "English Men of Letters" series. It is, of course, well done. The author speaks of Bryant as "the first American poet," marking "the first growth of imaginative self-consciousness in America." It was the wilderness that called Europe to the Western world, and Bryant has caught the senti-

ment of the wilderness and preserved some memory of what it meant for those who came to find in it a refuge and a holy tabernacle."

MOTHER AND DAUGHTER. By Gabrielle E. Jackson. Harper & Brothers: New York. Price, \$1.25, net.

Mrs. Jackson deals with the relation of mother to daughter, step by step, from babyhood up. Such subjects as table manners, pin money, the "story-hour" custom, children's questions, training in courtesy and unselfishness, are taken up in this practical, sympathetic discussion. Mrs. Jackson is a mother herself, and a well-known writer for girls. Her book shows the unlimited possibilities for happiness that may grow out of the mutual obligation and dependence of mothers and children. The first chapter is on "Maternity," the last on "Life's Sunset," and all the pages between are filled with counsels and suggestions that every mother ought to follow, but not all are wise enough to originate. They will all do well to read this book.

Magazines

—The *Contemporary Review* for June, in an article by Prof. S. McComb on, "What is Christianity?" well says: "Christianity centres in a Person." "We speak of Christ as the Founder of Christianity; it were more correct to say that He is its Foundation. Other religions are greater than their founders: Christ transcends all the historical forms of His faith." Other good articles are on "Vivisection"—taking ground against it—the "Regeneration of Parliaments," and "Ten Years' Tory Rule in Ireland," arguing that the Irish people should have still more complete control of their own local affairs. (Leonard Scott Publication Company: New York.)

—The *Nineteenth Century and After*, in its June number, takes up Mr. Balfour under the head of "A Political Fabius Maximus;" "The White Peril," reading some much-needed lessons to the grasping Europeans who have been so greedily unjust in their treatment of the peoples of the East; the "Drink Monopoly;" "The Three K's;" and "Anglican Starvation." Under the latter head a young clergyman, after describing the prevalence of the Low Church in the eighteenth century, and the High Church in the nineteenth, declares that the twentieth belongs to the Broad Church, and gives some good reasons for it. Lady Agnes Grove has a very sprightly article on woman's sphere, taking up the German Emperor's restriction of that sphere to the three K's—"Kinder, Kueche, Kirche," or, in English, the three C's—"Children, Cooking and Church." (Leonard Scott Publication Company: New York.)

—*Popular Science Monthly* for June discusses "Galileo," "The Biology of the Rocky Mountains," "What is Research?" "The Teaching of Logic," and "Plants that Hide from Animals." The last is by Prof. W. J. Beal, of Michigan Agricultural College, and presents many curious facts. (Science Press: New York.)

—The *Bible Student and Teacher* for June begins the publication of the essays given at the New York Conference, printing those by Drs. L. T. Townsend and G. F. Wright. The assistant editor gloats over the assumed "bankruptcy of higher criticism," and John Urquhart writes glowingly of the Book of Esther. (American Bible League: 89 Bible House, New York.)

—The three principal illustrated articles in the June number of *Out West* are: "When Spring Comes to the Desert," "Mendocino Wilds," and the "Shalaka Dance." (Out West: Los Angeles, Cal.)

—In the June number of the *Voice of the Negro* the chief articles are on "The Colored Men's Department of the Y. M. C. A.," "National Association of Teachers of Colored Youths," the "Beginning of Emancipation," "Negro Criminality," and "The Colored Girl." (Voice of the Negro: Atlanta, Ga.)

—*Pearson's* for July continues its series on "The Profession of Getting Hurt;" gives

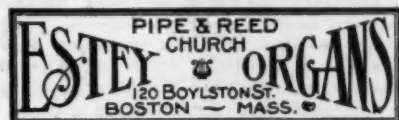
"Points about Sea Swimming;" tells about the "Cow Boys' World's Championship Contest;" besides "Fortunes Earned by American Railroads," "The Star Spangled Banner," and "Our Annual National Slaughter." By the latter phrase is meant the utterly senseless and pagan way in which we keep the "Glorious Fourth," slaying and wounding in the last two years, 8,618 people, as recorded, and multitudes more unrecorded; which shows that the people who do not think are still our rulers. (Pearson Publishing House: New York.)

—The June *Chautauquan* is a Tree Number. "Legends of the Trees," "The Story of a Tree as Told by Its Log," "Tree Planting," "Arbor Day," "Forest Fires," "Road Beautifying," and such like topics fill the pages with very profitable reading. (Chautauqua Press: Chautauqua, N. Y.)

—The *Garden Magazine* for July especially emphasizes the contributions on "Water Gardens" for everybody, "Home Fruit-Growing," "Roses for Christmas Bloom," "A Greenhouse for \$500," "Three Crops of Vegetables from the Same Ground." There are plenty of other good things in it. (Doubleday, Page & Co.: New York.)

—The July *Leslie's*, besides a large amount of fiction, has an excellent sketch, with portrait, of Henry Clay Frick; a fine account of "Modern Miracles of Surgery;" the story of Eva Booth, commander of the Salvation Army in America;" "Marketing Wild Animals;" and "Law and its Opportunities." The last named is by Arthur Goodrich, who is writing so many good things, although as yet a very young man. (Frank Leslie Publishing House: New York.)

—The July number of the *Century* has many fine features. Among them may be mentioned: "The Future of Poland," "With Perry in Japan," "The Associated Press," the "Electric Railway," and the "Secession Movement in German Art." The first editorial is on "Clearing-Houses for Human Betterment," being a eulogistic description of the admirable Musée Social in Paris, and the similar American Institute for Social Service in New York, of which Dr. Josiah Strong is president, one of the most practical and hopeful ideas ever formulated, a fresh and encouraging manifestation of the noblest side of the human spirit, a cheerful offset to the many manifestations of the energetic and successful selfishness in the business and political world that have been of late so depressingly in evidence. (Century Company: New York.)



YOUNG'S HOTEL

Young's Hotel is situated at Winthrop Beach, in the town of Winthrop, Mass., about four miles from Boston, on the corner of the Atlantic front of the State Boulevard and Tewksbury St., looking out on the open sea. For twenty-three years Dr. John D. Young, builder, owner and proprietor of the Hotel, successfully conducted the same. The location is the finest to be had at Winthrop Beach. From the front piazza one can see the surging ocean in all its grandeur; vessels are constantly in view, entering and departing from Boston Harbor. Every facility is given for surf bathing, fishing and boating, such as cannot be excelled anywhere along the shore.

The *Boston Transcript* says: "Few large cities like Boston can boast of having so near its borders a summer resort like Winthrop, where both country and beach are combined. It can be reached in less than thirty minutes from the city by either boat or rail. Young's Hotel is desirable in every way, standing on the beach as it does, facing the ocean and giving an uninterrupted view of the sea."

Early Application should be made to secure accommodations.

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with diseases of scalp or skin, or children that are constantly scratching, should be washed with hot water and Glenn's Sulphur Soap.

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25c. a cake at drug stores, or mailed for 30c. by The Charles N. Crittenton Co., 115 Fulton Street, New York.

W. F. M. S.

The third quarterly meeting of the New England Branch of the W. F. M. S. was held in the Newton church, Wednesday, June 14, with a good number present. The morning session opened with a devotional service led by Rev. A. L. Squiers, of Newtonville. Miss Mary E. Holt gave the latest news from the foreign field. All our workers report great opportunities and a large amount of work to be done. Miss Marriott is soon to return for needed rest. Miss Hemingway has arrived, at Kuala Lumpur school, twenty miles from Singapore, and is the only American missionary at that station. Miss Grace Stephens at Madras reports workers and girls doing splendidly. Miss Mudge writes: "I am so glad I am here." Encouraging word comes from Miss Nichols and Miss Knowles; both are very busy. Miss Ada L. Cushman reports ten Bible women provided for by the generosity of a friend. From Maine \$25 to support a Bible woman has been promised. There are still a few scholarships, and several Bible women to be supported.

Miss Butler announced the invitation from St. Mark's Church, Brookline, for the annual meeting in October. She read a letter on the death of Mrs. Kingsbury, received from the New York Branch. She told of one auxiliary which has a gentleman acting as president, and so interesting is his course on Japan that the auxiliary is obliged to hold its meetings twice a month.

The treasurer, Mrs. Williston, gave encouraging accounts of the finances. A \$2,000 gift has been received this quarter, making nearly \$5,000 in bequests this year; and \$2,700 has been received for the annuity fund. The doxology was sung after her report, and Mrs. Legg spoke of God's owning and blessing our thankfulness.

Miss Juliette Smith reported for the Itinerary committee. Miss Mary E. Danforth and Miss Livinia I. Dodge have been the regular itinerants. Miss Clara Collier, Miss Bertha Kneeland, Miss Josephine Paine, missionaries on home leave, have filled some appointments. Dr. Belle J. Allen, Miss Palacios, and Miss Shibata have filled emergency calls, and Miss Holt, Miss Clara Cushman, Miss Butler, and Miss Juliette Smith have rendered excellent service in various parts of New England. The total money receipts from Miss Dodge's work are \$366.20. She has gained 124 auxiliary members, 43 young women members, 403 Standard Bearers, 256 King's Heralds. Miss Danforth has worked in all the Conferences except East Maine. She has gained 787 auxiliary members, 15 young women, 58 Standard Bearers, 12 King's Heralds. The total money receipts from her work are \$1,697.31. Miss Ada L. Cushman spoke of Miss Mary Simester, our birthday missionary, and called for pledges. She announced a gift of \$100 from a lady in Tremont St. Church toward Miss Simester's outfit. Resolutions on Mrs. Kingsbury's death were read by Miss Juliette Smith.

In the afternoon Dr. C. F. Rice led the devotional service. Mrs. Mary Warren Ayars urged the ladies to read books bearing upon Japan and Africa for their summer reading. Mrs. Durgin urged the great value of Little Light Bearers' receptions. Miss Shibata, who soon returns to Japan to do God's work there, spoke a few words, as did also Dr. Belle J. Allen. Dr. Allen goes in July to Vienna for further medical study. Rev. Dillon Bronson's address, "Our India Mission Work as Seen by a Traveler," was of great value, giving a clearer view of the work our missionaries are doing in India. Mr. Pitt Parker gave a delightful chautauk on "Our Opportunity." A rising vote of thanks to Newton Church, and all those who had helped to make our third quarterly a success, closed the meeting.

MARY LAWRENCE MANN, Rec. Sec.

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THE CONFERENCES

NEW HAMPSHIRE CONFERENCE

Manchester District

Claremont. — Methodism in Claremont has been a flourishing branch of our church from the very first, and it was never, perhaps, in a more healthy condition than today. Two lay-delegates from this society have represented Methodism in General Conference. Our Annual Conference for the fourth time enjoyed the hospitality of this people at its last sessions. The pastor, Rev. C. C. Garland, very carefully looked after the comfort of his guests. The pastor's appointment to this charge was received with great satisfaction. Other churches cast longing eyes in this direction, but could not break the happy bonds which held pastor and public together. A delightful reception was given to the family at the parsonage early in the Conference year, under the auspices of the Epworth League. Pleasant words were spoken by several of the trustees, superintendent of the Sunday-school, and president of the Epworth League. Mr. E. A. Quimby, in behalf of the friends, presented a gift of silver, including knives, forks, sugar-shell and table-spoons. The pastor feelingly responded. During Mr. Garland's pastorate the parsonage has been refitted and furnished with electric bells, gas fixtures, new carpets, and heavy furniture. The rent has been advanced from \$200 to \$250. The spiritual interests have kept pace with the material improvements. The outlook for the future is most hopeful.

Contooscook. — Rev. Mark Tisdale enters upon his fourth year under favorable conditions. The people are solidly united under the leadership of their pastor in pushing forward the work of the Lord. An enthusiastic reception was given to Mr. and Mrs. Tisdale at the opening of the Conference year, together with their son, Everett Hubbard, and daughter, Miss Ida Florence. Miss Mabel Fisk and Miss Laura Merrill introduced the friends to the guests of the evening. Words of welcome were fittingly spoken by F. S. Merrill, to which the pastor feelingly responded for himself and family. The church was tastefully decorated, and a delightful evening was passed. Appetizing refreshments were served in the vestry by Miss Ella Hardy and Mrs. C. H. Danforth. Desirable pew-rentals are hard to secure. Congregations are excellent. Children's Day was duly observed. An excellent concert was given in the evening to a crowded house.

Webster. — Church attendance shows an encouraging increase over former years. The faithful ministrations of Rev. Mark Tisdale are drawing this farming community to the house of God. The good seed sown is already beginning to bear a spiritual harvest. Several persons have recently joined the church on probation. Our country sections cannot be won to Christ and nurtured in the spirit of His kingdom by learned essays and drastic resolutions, but by plodding work along the highways and the cross-roads, meeting men face to face where they live and toil, with helpful hand and sympathizing heart. Mr. Tisdale knows men and God, and is successful in his efforts to bring them together. The country problem of the church is solved on these lines.

Hillsboro Bridge. — A reception by the church, in addition to that given by the Epworth League, was tendered to Rev. John L. Cairns, his mother and sister sharing in the honors. Young and old vied with each other in making this a red-letter day in the history of the Society. Wit and wisdom flowed in healthful streams from hearts loyal to Christ. Mr. Wardle, State secretary of the Y. M. C. A., honored the occasion with his presence, and spoke helpful words. Elaborate decorations, dainty refreshments, and music were all that the interest of the evening could suggest. May a rich harvest of souls be gathered for the Master!

Keene. — Children's Day was appropriately observed. Two infants were baptized, and 8 new members were received on probation.

Manchester, St. Paul's. — Children's Day was duly observed. The pastor preached to the little folks in the morning, administering baptism to 8 children and to an aged lady in her 94th year, Mrs. Lydia Fowler Gordon. A Sunday-school concert was held in the evening.

Manchester, First Church. — This society has a Cradle Roll of 75 members connected with the Sunday-school. A pleasant feature of Children's Day was the graduation of 23 of the little folks, promoting them to the primary department of the school.

Manchester, Trinity Church. — Children's Day was observed, June 18. The pastor preached to the little folks in the morning, taking for his subject, "Sowing and Reaping." In the evening the Sunday-school presented a very pleasing program, followed by an address by Rev. R. E. Thompson.

Personal. — Mr. E. H. Thompson, of Lebanon, is having many calls for his entertaining lecture on "Funny Epitaphs."

Dr. O. S. Baketel recently gave an interesting address in Manchester, before the interdenominational meeting of the Sunday-school superintendents.

The death of Mrs. Lydia M. Colston, June 14, brings sorrow to our church in Goffstown.

Rev. S. E. Quimby took part in the centennial anniversary of our church in Tilton last week. Syracuse University honored itself in conferring the degree of D. D. upon Rev. Roscoe Sanderson, presiding elder of Dover District.

A pleasant surprise was given Rev. and Mrs. L. D. Bragg, Friday evening, June 16, the occasion being the twenty-fifth anniversary of their marriage.

Rev. Roger E. Thompson gave a fine address in Trinity Church, Sunday evening, June 18.

EMERSON.

Dover District

Hedding. — The Dover District Ministerial Association met here, June 7, having morning and afternoon sessions. Presiding Elder Sanderson was made the chairman, and Rev. R. H. Huse, of Sanbornville, the secretary. The opening devotional service was conducted by Rev. F. K. Gamble, of Amesbury. The first paper was to have been given by Rev. H. D. Deetz, of Grace Church, Haverhill. In his absence (which would have been explained by a letter if the same had not been delayed some way by the mail service), Rev. A. E. Monger, of Somersworth, was asked to open the discussion of the assigned topic, "The Future of the Epworth League." Mr. Monger responded with some strong words, ably indicating a future of usefulness. A general discussion followed his remarks. In the main the League was commended as of great possible use in the training and spiritual development of the young life of the church. "How to Improve Hedding Camp-meeting," was the next question. Rev. J. L. Felt, of Portsmouth, read an excellent paper, in which he urged the importance of home preparation for the camp-meeting, the pastors to push the matter by sermons, by helpful, inspiring, pertinent exhortations, and prayer in the social meetings and the homes of the people. The presiding elder also should talk camp-meeting in the quarterly conferences. In the discussion following, these points were emphasized by many. In the dining hall a basket lunch, enriched by tea and coffee served by some of the ladies resident on the ground, became a social dinner enjoyed by all.

The afternoon session opened with a devotion.

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al service led by Rev. B. P. Wilkins, of Greenland. Rev. E. S. Tasker, of St. John's, Dover, presented an able review of Prof. Rishell's book, "The Child as God's Child." Rev. E. H. Thrasher, of Auburn, followed with a paper on "The Disciplinary Provisions Concerning Children." This paper was rhetorically valuable, and set forth strongly the fullness of the law of the church as to the care and nurture of children. A lively discussion of the whole matter followed, and all were impressed with the thought that a faithful following of disciplinary rules would insure a great advance in the activity and life of the church. Mrs. C. D. Hills, in well-chosen words, set in lovely light "The Ideal Minister's Wife," and the other preachers' wives' present sought by brief utterances, to mutual stimulus for attainment of such ideal. Rev. L. R. Danforth, of Rochester, then opened forcefully a discussion of "Plans and Methods for Aggressive Evangelism." Rev. Messrs. Gamble, Felt, Tasker, Elliott, and Wilkins added earnest, hopeful, stimulating words, and in the midst of increasing, positive interest in the suggestive topic, the carriages for the railroad station were announced, and immediate adjournment was ordered. At a previous moment Presiding Elder Sanderson had been authorized to appoint a program committee for the next meeting from the ministers of Haverhill and Lawrence.

There is a good demand for cottages at Hedding at this date. It may be wise for somebody to build a few more good cottages for rent on the larger lots now offered for continuous lease upon the annual payment of a small ground rent. A new pumping engine has just been installed by the Olds Gasoline Engine Company, which is rendering excellent service. A large pool has been made from which to lift water and an abundant supply seems to be assured. The catering this year is to be by Rev. H. E. Allen, who has had previous and gratifying experience in that work here. The purpose of both management and caterer is to positively improve the grade of service, and sympathy and patronage of all friends of Hedding are solicited and expected. The Chautauqua plans for the season will be announced by Rev. E. C. E. Dorion.

Newmarket. — A union Memorial service was held in our church. The sermon by Dr. Hills was declared to be an ideal Memorial discourse by the local paper. From New Year's day until a very recent date the Protestant churches of Newmarket have maintained union social meetings with excellent interest, promoting in a marked degree Christian unity. At the closing service of the series the three pastors stood in front of the pulpit, and all the people passed them with hearty hand-shaking and expressions of love and good-will.

Newfields. — Rev. I. B. Miller closed his labors, June 4, leaving this pleasant village, Saturday, June 10, by an early train. He expects to renew service in the Genesee Conference at once. Mr. Miller was greatly esteemed and beloved in Newfields. A farewell reception was given to him and Mrs. Miller, and a noble solid silver serving-plate, duly inscribed, was presented them — a thing of beauty to be a joy in coming years, if not forever. Kindly memories of both pastor and people will be for aye. This leaves the church at Newfields without a minister. Rev. F. W. Corson supplied, June 11. He recently returned from Kinsey, Alabama, having served at Mallaleu Seminary the past year. His return there is strongly desired. Meantime he is ready to supply, if desired by the churches. Possibly he may be retained at Newfields for the summer. He may be addressed till farther notice at East Rochester, N. H.

Epping. — Rev. Robert J. Elliott was transferred from Kansas Conference, in exchange for Rev. S. F. McGuire, and appointed to Epping. He is proving most acceptable. He was by birth an Eastern man, a native of Ontario, educated at Victoria University, Toronto, admitted to Bay Quinte Conference, and took the first year in theological course at Toronto, but did no work in the Conference. His first ministerial service was in Kansas. He purposes to pursue theological study at Boston University, entering next fall. Meanwhile he is doing good work at Epping. The people are greatly pleased with him and his family — a wife and two boys, one seven, the other five years. The Junior League has doubled its membership since Conference. The prayer-meeting has increased in attendance and interest.

Dover, St. John's. — On the first Sunday of the month Rev. E. S. Tasker received 9 on probation and 8 by certificate. Two probationers were men over sixty, one a prominent business man, and one of his clerks. The whole twelve came to the altar. Ten were adults, and in the centre of the pleasing group were two sisters, one seven, the other nine, who that morning surprised their parents and their elder sister, who are church members, by telling them they wished to be enrolled as probationers. The pastor also was delightfully surprised when the father of these girls presented their request before the service. God bless the children of our homes! At the first quarterly conference it was voted to lift the pastor's claim to the old figure, \$1,500 and the parsonage rent — an unassured and unexpected advance to Mr. Tasker of \$150.

Kingston. — The quarterly conference here was generously attended and was harmonious. Almost against the protest of the pastor it was voted to pay his moving expenses. Rev. H. B. Copp, in his report, spoke of being at home on Dover District, having served at Seabrook, Newmarket, Exeter, Amesbury, Salisbury, Merrimacport, Epping, thrice at Auburn and Chester, and now for the second time at Kingston.

O. C.

EAST MAINE CONFERENCE

Bangor District

Alton. — This place is fortunate in having for a supply Mr. Elisha Sawyer, a young local preacher of promise. He cannot at this time give all his time to the work, but is doing the best he can under the circumstances. The elder spent a recent Sunday here, and while the morning was stormy and the congregations small, it is hoped that there was some good accomplished in the services of the day.

Bangor, First Church. — Sunday, June 18, 8 were baptized, 8 were received on probation, and 9 into full membership. The pastor will take his vacation in July.

BRIGGS.

Bucksport District

Odds and Ends. — Quarterly conference at Bucksport. Everybody seems happy, and a prosperous year is anticipated. Extensive repairs have been made on the parsonage. Rev. T. W. Hunter is pastor.

Rev. J. W. Tripp and wife are comfortably settled in the thoroughly renovated parsonage at Bucksport Centre. The church also looks new outside and in. Mr. and Mrs. Tripp will succeed.

Rev. C. W. Wallace and wife are reaching out and securing the co-operation of a good group of young people, headed by the energetic president of the Epworth League, Roscoe Porter. We put in a half day with Mr. Wallace looking up prospects around Stockton Springs, the new sea terminal of the great Bangor & Aroostook railroad.

We have been to Belfast and seen the new parsonage girl. She is a good one. Church work is in prime order. The salary of Rev. J. W. Hatch will be increased \$100 this year. A Junior League is developing here, Miss Lillian Spinney, superintendent.

We spent Sunday, June 4, at Swan's Island, concluding negotiations with the Baptist people to unite with us for pastoral supply. Rev. J. Duncan MacNair, a graduate of Boston University this year, will assume charge here at a salary of \$800.

West Tremont church looks fine with its new chairs. This church is now quite fully equipped for service. Rev. D. M. Angell and wife, as also their people, seem very happy. The pastor's salary will be increased this year.

The Minutes make Southwest Harbor deficient in the elder's salary, but it has been made up. A scourge of the grippe seized this town in March, and has been followed by both kinds of measles, breaking up Sunday-schools and the day-schools. Rev. and Mrs. D. B. Aldrich are very popular with their people, and hope for a good year.

The Bar Harbor Epworth League has organized a mission study class of twelve members. Rev. S. L. Hanscom expected to have quite a number of accessions to church membership on Children's Day.

West Sullivan people have laid out about \$140

on their church since Conference. The Sullivan Harbor people are now painting their church. When this is done, all three churches will have been renovated and repaired during the pastorate of Rev. O. G. Barnard.

We had a most enjoyable service with the church at Gouldsboro, preaching to a fine congregation. The beehive at Prospect Harbor is just as busy as ever. A heroic band labors here. Mrs. C. B. Bromley, wife of the pastor, has just returned from a visit among her children in Rhode Island.

The East Maine Conference Seminary Commencement has come and gone. A class of twelve graduated in excellent form, among them three children from parsonage homes — Muriel Young, daughter of Rev. S. O. Young; Sanford E. Preble, son of Rev. M. S. Preble; and Bess Clare Ross, daughter of Rev. T. S. Ross.

Rev. Norman La Marsh, of Calais, reports general renovating in the parsonage, good growth of the Sunday-school, under the efficient superintendent, W. L. Cobb, and some salvation coming all the while.

Penobscot is very happy, with Rev. C. H. Bry-

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As you know if you've tried them, every so-called rheumatic remedy on the market to-day except this genuine cure, will cause you violent stomach pains, and some of them are so dangerous they will cause heart trouble. And the worst of it is they never cure. When a person has rheumatism the constitution is so run down that he should be very careful what he puts into his stomach.

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Before I decided to tell the world about the discovery of "Gloria Tonic" I had it tried on hospital patients, also on old and crippled persons with perfect success. But some people never will believe anything until they know it from experience, so the best and quickest way is for you to write me that you want to be cured and I will send you a package of "Gloria Tonic" free of cost. No matter what your form of rheumatism is — acute, chronic, muscular, inflammatory, sciatic, neuralgia, gout, lumbago, etc. "Gloria Tonic" will surely cure you. Do not mind if other remedies have failed you, nor mind if doctors say you are incurable. Mind no one but write me today sure. "Gloria Tonic" will stop those aches, pains, and inflammations, and cure you so that life will again be worth living. This offer is not for curiosity seekers but is made to rheumatics only. To them I will send a trial package of "Gloria Tonic" free.

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ant and wife to serve them. We predict a good year.

Brooksville quarries are nearly idle, and many have gone away for work. Rev. A. B. Carter is faithful and will hold the fort and pray for a change for the better.

Rev. J. F. Thurston, of Edmunds, writes how the people have rolled a barrel of flour to his door and strewn all sorts of like substantial articles over the parsonage. Amen! Good enough for him! He adds: "Sister Higgins has put her horse at my disposal any time." Sister Higgins is always blessing somebody.

We have received a batch of letters of late worth more than their weight in gold—some from the district, and some from men we have lost to other districts. They indicate intense longing after more of God, and make us feel that it is worth a great deal to be a presiding elder (sometimes). May the Eternal God make us vigilant, and apt, and holy!

FRANK LESLIE.

MAINE CONFERENCE

Lewiston District

Lewiston, Park St.—Rev. F. C. Norcross, who served this church a few months before Conference, having been appointed when Rev. A. A. Lewis was forced by sickness to give up his work, was given a most cordial reception upon his return for this year. Hon. W. E. Webster, who is mayor of the city as well as trustee of the church, spoke words of hearty welcome to city and church. Kind words of greeting were also spoken by Rev. G. D. Holmes, of the Hammond St. Church. Mr. Norcross fittingly responded. Ice cream and cake were served. On May 7, 2 were baptized, and several united with the church on June 4. Mr. Norcross has given a series of three addresses at the Y. M. C. A. Sunday afternoons on "St. Paul in Modern Life." The Epworth League of this church is a working League, a great help to the pastor.

Bath, Wesley Church.—Rev. D. B. Holt is serving this church the fifth year, and, as is always the case with him, with ever-increasing popularity. He has a strong hold not only upon his own people, but throughout the city. June 4, 4 were received into the church.

East North Yarmouth.—Rev. W. S. Jones is supplying this charge, and, as all must know, in consequence the people are getting strong preaching. We wish it were possible to supply all our charges with equal satisfaction to the people.

Yarmouth.—There is rejoicing here, not only because Rev. A. K. Bryant is pastor, but because of what he has accomplished since his return from Conference. A reception was tendered by this church to the new presiding elder, Thursday evening, May 25, with the usual speech-making connected with such an occasion, and the usual refreshments. But there was one unusual feature. After the other speeches had been made, the pastor announced that he had something he wanted to say very much, and taking out a blackboard on which one hundred \$10 shares had been marked, he stated that he desired to secure pledges for at least fifty of these shares, which would cover half of the \$1,000 debt of the church. Pledges amounting to \$500 were soon secured, and then more yet till they reached \$650. The quarterly conference was held the next Monday evening, and then the presiding elder was delighted to learn that on the intervening Sunday more pledges had been taken, and enough more secured on Monday to cover the whole of the debt. These are to be paid in ten monthly payments. They are singing the doxology in that church.

Lisbon.—This church is served by Rev. D. C. Abbott, under whose ministry the church is taking on new strength, and who is highly esteemed for his ability and faithful service. This village is a difficult field for our Protestant churches.

Brunswick.—Rev. W. P. Merrill has entered upon the third year of a successful pastorate here with a good promise of the most successful year thus far. With faithful, earnest helpers in the various departments of church work, the pastor enters expectantly upon the labors of the year.

Empire Camp-meeting.—The meeting at East Poland is to be held from Aug. 24 to Sept. 4. It is hoped that all who can will plan to attend it. Special rates will be given on the Rumford Falls

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R. R. and on the Grand Trunk. Let the ladies in the churches remember the request that each church present to the lodging house a comforter. One church has already sent three. C. F. P.

Augusta District

Winthrop and East Readfield.—All is going well on this charge. Rev. T. N. Kewley for the fourth year is caring for the flock of Christ here with his accustomed good success. The church is in working faith and courage, and there is great unity and harmony among the membership. The pastor and his wife are held in high esteem. Quite extensive improvements on the church edifice in the near future are anticipated, for which money is being subscribed. All the departments of the church are well looked after.

North Augusta.—This country charge is cared for by Rev. W. A. Meservey, a transfer from East Maine. Mr. Meservey and family were cordially welcomed to this new field of labor. The parsonage was put in splendid order for their coming—paint and paper throughout the house and a doorway made from the sleeping room to the kitchen which gives them a nice dining-room. All bills are paid to date, and the people greatly appreciate what Conference did for them. Large congregations attend day and evening, and the religious interest is good. We are expecting a prosperous year on this charge.

Strong and Freeman.—The people of this charge were very reluctant to give up Rev. and Mrs. G. C. Howard, but are delighted with Rev. F. H. Hall and wife. The relation between pastor and people is very harmonious, and all appear to be much in earnest to make this the banner year of the many which have passed since the organization of the church. At the first quarterly conference \$100 was added to the salary, and it is due the church and to Mr. Howard's credit to say that the church and people gave him last year more than one hundred dollars above the promised salary. The present pastor has made about 150 pastoral visits since coming here, and he is paid to date.

Stratton and Coolin.—Rev. A. C. Cook was appointed to this charge at Conference. He has made 78 calls, which covers quite a territory. He is very happy in his work, and the people are taking hold with him. This is a new charge of only two years' life, and yet the salary was fixed at \$500, which is quite a salary for a backwoods place; but although it is 'way back, here is where one will find intelligence, industry, and scholarship, as well as good fishing and plenty of black flies and mosquitoes at this season. We were here the 18th day of June, when it was hot weather, and we preached three times, administered communion and baptism,

and rode nine miles in a carriage, and did not think it much of a day's work either. The pastor and people are full of courage and faith.

Phillips.—This old charge has had many things to discourage it from the beginning, and when the church was built there was a bad eruption between the contractor and building committee, and there have been occasional disturbances from one source and another all along; and yet the church lives to enjoy great peace under the pastorate of Rev. J. A. Ford, although he is grieved because he does not see the desire of his heart in the salvation of souls. He and his family are much enjoyed on the charge, and certainly the fourth year will be no exception. We are sorry that his health has been poor since Conference, as it was before, but we are hoping he will gain in the warm weather, and that the fall will find him greatly improved in strength and health. Everything is moving pleasantly.

East Livermore and Fayette.—We made a passing call at the parsonage, held the quarterly conference, and attended the camp-meeting association, with a tarry over night in the home of the widow of Rev. J. P. Cole, of precious memory. We found her in very good health, and enjoying life as well as she can in her loneliness, after fifty three years' walk with her husband on earth. Rev. C. O. Perry, the pastor, will pursue his studies at Kent's Hill another year, and continue to minister in spiritual things to this people. We heard no word of complaint, only praise for the pastor and his wife. C. A. S.

N. E. SOUTHERN CONFERENCE

Norwich District

Willimantic Camp-meeting.—A great deal of preliminary work is being done preparatory to holding the Willimantic Camp-meeting. A special effort is being made to secure eminently first-class talent for the pulpit and equally good and successful evangelistic workers for these services. Miss Bertha Sanford, the young deaconess of the Lucy Webb Hayes National Training School of Washington, D. C., who was one of the leaders in the great revival in Schenectady, N. Y., last winter, whose power of speech and song was recognized by all as one of the mightiest factors in winning a multitude to God, has been engaged for the entire meeting to have charge of the Epworth League services. Miss Sanford is finely educated, is a charming singer, and, being filled with the Spirit and wholly consecrated to God, succeeds admirably in winning men to God. The meeting will begin Aug. 21, and continue till the following Monday. Dr. A. B. Kendig will give Bible readings on Wednesday, Thursday and Friday mornings, and will also preach during the meeting. Dr. M. C. B. Mason, of the Freed-

men's Aid and Southern Education Society, will preach. The committee is corresponding with other ministers of note who are expected to be present and preach. Several new men on the district will preach, and a strong pulpit service is already guaranteed. The restaurant will be under the charge of Rev. W. F. Davis, the secretary of the Association. It will open by Aug. 15 and remain open to the close of the camp-meeting. Good service and moderate prices may be expected with Secretary Davis in charge. The regular boarding tables will be run throughout the camp-meeting at the former price. Cottages are already in demand and unusually large attendance is expected in view of the splendid outlook for a glorious meeting under the direction of the presiding elder, Dr. J. I. Bartholomew, whose administration has been greatly blessed of God during the past four years.

Lyne. — June 11 was a day of unusual interest at this place. Dr. J. I. Bartholomew preached an effective sermon and baptized 2 adults and 5 children, and 2 persons were received into the church from probation. Rev. A. N. Nichols is the pastor.

Thompsonville. — Children's Day was appropriately observed in the Thompsonville church, the chancel and platform being beautifully decorated with ferns and daisies. Dr. Coote, the pastor, gave his people a decidedly unique and interesting discourse, the discussion being largely devoted to the race-suicide problem. The preacher pointed out the dangers overshadowing our civilization and institutions because so many American people deliberately reject the royal crown of parentage. It was a prudent and effective putting of the truth relating to a very important subject. Two children were baptized. In the evening a good concert was given by the choir and Sunday-school. The attendance was good at both services. On the same day Dr. Coote gave an address on home missions at the meeting of the Christian Endeavor Society of the First Presbyterian Church.

Norwich. — At Trinity Church, Epworth League Day, Old People's Day, and Children's Day have recently been celebrated. Children's Day was a grand one from every point of view. The audience packed the church to its utmost capacity in the evening to enjoy the concert under the direction of Mrs. M. S. Kaufman. There were over sixty voices in the young people's chorus, and 118 persons took part in the concert. Sherwin's Cantata, in Brief, "O Children's Day," was finely rendered. Four boys gave excellent service as violinists. The concert was much enjoyed. The pastor, Dr. M. S. Kaufman, enjoys much his new field and finds here plenty of work. X. Y. Z.

New Bedford District

East Wareham. — At the May communion 8 were received on probation and 3 into full membership. Memorial Day and Children's Day were observed, with large congregations. G. H. Wilbur, a local preacher, shares the services at Onset with the pastor, Rev. E. W. Belcher.

Fall River, Summerfield. — Children's Day was memorable, 25 children, from ten to fourteen years of age, being received into full membership. The resourceful pastor, Rev. Rennetts C. Miller, had faithfully instructed them every week for nine months, often turning the study into a prayer service. At present \$1,500 is being raised for painting and repairing the church. The pastor's June series of Sunday morning sermons on "The Church" is attracting considerable attention in the city. The topics are: "The Church — What is It?" "The Church — Why Join It?" "The Church — Why Attend It?" "The Church — How to Fill It; or, The Divine Remedy for Empty Pews." It is hinted that these sermons are to be issued in the fall in booklet form by New York publishers.

World Wide Missions. — A special effort is being made to aid every pastor in securing for his church the free subscriptions to which it is entitled.

Chatham. — Nearly two hundred greeted the pastor, Rev. Charles Smith, the first Sunday after Conference, and good congregations have attended his ministry ever since. The Frank D. Hammond Post, G. A. R., worshiped with this church on Memorial Sunday, the sermon being preached by the pastor, who was also one

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of the speakers on Memorial Day. For the second time during this pastorate he will, on the invitation of the graduation class, preach the baccalaureate sermon of the high school. Several of those who withdrew from the church a few years ago have returned. The newly-organized Junior League is doing good work; there are now about sixty members. On the first of June all bills were paid up to date, with a balance in the treasury.

Fall River, First Church. — On the first Sunday in June the Epworth League and the Christian Endeavor Societies of Fall River held a union rally for fellowship and awakening, in the First Church. The congregation was very large. Rev. J. E. Blake gave the address.

Fall River, St. Paul's. — "Substitutes for the Christian Religion," was the general topic of a series of sermons recently preached by Rev. F. W. Coleman, unusually good congregations enjoying them. The themes were: "The Scientific Substitute," "The Superstitious Substitute," "The Moral Substitute," "The Worldly Substitute."

New Officers. — The officers of the District Ministerial Association for the coming year are: President, Wm. I. Ward; vice-president, Warren A. Luce; secretary and treasurer, Joseph Cooper; program committee, Robert S. Moore, John E. Blake, C. Harley Smith. The time and place of the October meeting is left with the presiding elder. It will probably be early in the month, and be devoted to the work proposed by the Evangelistic Commission.

Provincetown, Centre. — Four or five young people from this church, including a daughter of the pastor, Rev. W. H. Allen, graduate from the high school this month.

Fall River, Brayton. — Hannah Solomon of this church is a member of the graduating class of the Deaconess Training School, Boston.

South Middleboro. — This church has just entertained an interesting session of the Plymouth County neighborhood convention. An attractive feature of the Children's Day program was the music rendered by a children's choir under the direction of Mrs. E. A. Benson, of Boston. The Epworth League and the Ladies' Sewing

Circle have newly elected officers for another year.

East Wareham. — Five more liquor-sellers are uncomfortable at South Wareham and Onset as the result of the successful law enforcement efforts of Rev. E. E. Phillips and others.

Edgartown. — Rev. F. L. Streeter preaches the baccalaureate sermon of the high school at a union service.

Vineyard Haven. — Mrs. Katherine L. Stevenson, State president of the W. C. T. U., occupied the pulpit on a recent Sunday morning, speaking helpfully from the words: "Sir, we would see Jesus." She and the pastor, Rev. S. J. Rook, were on the program of the W. C. T. U. convention.

Acushnet. — The pastor, Rev. R. S. Cushman, is spending a greatly-needed and well-earned vacation of a month in New Hampshire and New York.

W. H. M. S. — An interesting district meeting was held at the Pleasant Street Church, New Bedford, June 14.

Improvements on church property are in progress at Vineyard Haven and at Fairhaven.

Recruits. — All points left to be supplied, save one, are provided for, as follows: Chilmark, A. S. Muirhead; Cuttyhunk, M. L. Davis; Truro, G. L. Collier; West Falmouth, H. C. Leavenworth. Presiding Elder Ward expects G. W. Manning to be transferred from the Vermont Conference and stationed at Westport Point.

Personal. — Rev. and Mrs. W. G. Smith, now living at Chilmark, were the recipients of a nice June box on the fifth anniversary of their marriage. For three years Mr. Smith has been the very acceptable supply at Marlon, but ill-health compelled him to seek other employment for this year.

Personal. — Manoel do Unto Benevides, who was for thirty one years a priest in the Roman Catholic Church, has been for some months an increasingly useful assistant to Rev. E. J. Sampson in the Portuguese work in the district. Amanoel dos Reis, a Portuguese member of the First Church, Taunton, took the prize among

the boys this year at East Greenwich Academy for punctuality, deportment and scholarship.

Osterville and Marston's Mills.—The pastor, Rev. W. E. Plaxton, was a member of the recent graduating class of Boston University School of Theology.

Presiding Elder Ward is invited to be one of the preachers at Martha's Vineyard Camp-meeting. C. H. S.

Taunton, First Church.—On Monday evening, June 19, a royal reception was given to Rev. C. Harley and Mrs. Lanta Wilson Smith, on the twenty-fifth anniversary of their wedding day, by the church under the leadership of the Industrial Circle of King's Daughters. The large vestry was converted into a reception-room, which was elaborately decorated. No pains were spared to make the occasion attractive and enjoyable, great credit being reflected upon this circle of King's Daughters, under the leadership of Mrs. Cora Brownell. The vestry was filled to overflowing. Among those present were representatives from previous charges Mr. Smith has served in New England—Phenix and Newport, R. I.; also a large delegation of ministers from the Providence and New Bedford District Ministerial Associations in joint session at Taunton, who responded to an invitation to be present. Mr. and Mrs. Smith were assisted in receiving by Rev. and Mrs. H. W. Brown, of Whitman. (Mrs. Brown is Mrs. Smith's sister.) Refreshments were served, an orchestra discoursed fine music during the evening, and the church quartet gave choice selections. Mr. C. H. Lincoln, in well-chosen words, expressed the affection and appreciation of the people for their pastor and his wife, with congratulations upon this special occasion, and presented to Mr. Smith 125 silver dollars, on a handsome silver tray, in weight eight and one-half pounds. To Mrs. Smith a large bouquet of flowers, in behalf of the church and congregation, was presented by a beautiful little girl. Mr. Smith replied in his usual happy vein. Other material remembrances of this occasion were received from former parishioners and friends, in gifts sent. J. S. B.

Brockton and Vicinity

Holbrook.—May 9, Rev. and Mrs. Oscar J. Aldrich were given a hearty reception. Addresses were made by Messrs. B. L. Carter and Lewis Alden. Mr. Alden is a charter member, having been a faithful stand by since the organization of the church twenty-six years ago. The pastor and wife fully responded to the addresses of welcome. A very interesting program followed. During the month of May a generous May-basket was brought to the parsonage. Children's Day brought out large congregations, and the evening collection was twice that of last year. The Sunday-school superintendent, Mr. B. L. Carter, and his assistant have presented the church with an Estey organ, to be used in the Junior Sunday-school room. This is a very timely gift.

East Bridgewater.—On the first anniversary of the dedication of the new church, May 8, an elaborate reception was given to the new pastor, Rev. E. J. Ayres, and family. Greetings were spoken by Rev. F. M. Fisher, Rev. W. S. A. Miller, Rev. C. W. Deatry, and Rev. W. S. Jones. Mr. Ayres briefly responded. A collection followed. Frank M. Fisher was chairman of the reception committee. On the Sunday preceding Memorial Day a union memorial G. A. R. service was held at the Methodist Church, at which Rev. E. J. Ayres made a most appropriate address. June 12, \$500 was paid on the church debt. At the first quarterly conference the estimate of the pastor's salary was handsomely increased over that of last year.

North Abington.—It is expected that Rev. W. H. Bath will resume his duties here at an early date. Mr. Bath was called to his home in Pennsylvania a few weeks ago on account of serious illness in his family. In the meanwhile

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the pulpit has been supplied by a student from Boston University.

Stoughton.—The work in this church, under the wise management of Rev. E. M. Ames, is in an encouraging state. Recently 2 have been baptized and received upon probation, 2 have been received into full membership from probation, and 2 by certificate. Twenty-three have also been added to the Epworth League. Since Conference the vestries have been refrescoed at an expense of \$60. New carpets have been placed in the parsonage. Five tons of coal for the parsonage have been voted by the official board—a generous and thoughtful gift. It has also been decided to make needed repairs in the belfry.

North Easton.—Rev. P. M. Vinton is beginning his fifth year, with good prospects of success. This charge knows what good preaching is.

Hingham.—Rev. L. G. Adams is conducting his Sunday-evening service along evangelistic lines, and is encouraged in the results.

Whitman.—This is one of the churches that feels the influence of the summer in diminishing attendance upon public worship. A good interest prevails in the Epworth League. Rev. H. W. Brown is pastor.

Bryantville.—There were several promising decisions for Christ made on June 11, which was observed as Decision Day. The reduction of the church debt is being attempted. Rev. O. S. Smith, the pastor, is enjoying a prosperous pastorate.

Preachers' Meeting.—The last meeting for the season was held at the Central Church, Brockton, June 12. It was a ladies' meeting, and many of the "queens of the parsonage" were present. Rev. L. G. Adams, of Hingham, read a thoroughly prepared and eloquently delivered address on "Altruism, or Bearing the Burdens of the Week." A lively discussion followed. At 1 P. M. a lunch was served in the commodious dining hall, Rev. A. J. Coultas, presiding elder of Providence District, acting as toast-master. The toasts were: "First Impressions of Brockton and Vicinity," E. J. Ayres; "A Breeze from Beacon Hill," L. G. Adams; "Ministers' Wives," Mrs. W. B. Heath; "Where I Get my Best Illustrations," H. W. Brown; "Experiences that Prove a Personal Devil," P. M. Vinton; "Old versus New Theology and Digestion," E. M. Ames; "The Evil of Short Pastorates," W. B. Heath; "Some Things I would Like to Do if I were Presiding Elder," G. M. Mossman. Each speaker did himself and his subject credit, but the speech that brought down the house was delivered by a woman.

Brockton, Pearl St.—June 11, Rev. T. Kawasaki, of Boston Theological School, spoke upon our work in Japan. Mr. Kawasaki also made a short address at the Preachers' Meeting, June 12. The financial outlook at Pearl St. is good. Rev. G. M. Mossman is the pastor. L. E. CODDING.

NEW ENGLAND CONFERENCE

Boston District

Boston, Tremont St.—The return of the pastor, Rev. Dr. E. A. Blake, after several months spent in traveling in Egypt and Syria, was made the occasion of a most delightful reception. During Dr. Blake's absence the pulpit was supplied by Revs. N. T. Whitaker, D. D., W. A. Allen, and M. D. Buell, D. D., and these were counted most excellent substitutes for the pastor. During this time the Conference year closed with an excellent showing in all departments of the work. The committee on finance closed accounts with \$450 in the treasury and \$200 due in good pledges. This old church is putting on new life, and when asked why this success, Dr. Blake answered: 1. Confidence has been inspired in the ability of the present members. 2. The board realizes that what enriches the minister enriches the congregation, and their willingness was like the blessing that reacts more on the giver than the recipient. 3. The procuring of the best pulpit supply during his absence. He claims that many churches are injured more in the summer vacations by "cheap supplies" than by even closing the churches. 4. A united officiating. 5. Business men to govern finances both in and out of the church membership. 6. Not accepting the theory that we are what is known as a

"downtown church," for it is not fully of that nature. It is what might be termed a "student problem." Every autumn at the opening of the schools and colleges every effort is made by the League to interest the youth coming from afar, and large numbers attend the services. 7. Furthermore, the minister feels that such a congregation is one of the grandest that could assemble. 8. The Epworth League has been of inestimable advantage in all this success. They have never been surpassed by another League that we have heard anything about. Through them \$1,600 went into the church treasury last year.

West Quincy.—June 11 was recognized as Children's Sunday, and 6 children were baptized. Recently 3 members have been received by letter. All departments of the work are moving smoothly and successfully under the administration of the new and energetic pastor, Rev. A. B. Tyler. An improvement in the lighting of both auditorium and vestry has been made in the added gas-jets recently put in.

Milford.—This church is full of courage, and feels that the outlook is bright. The new pastor, Rev. T. Corwin Watkins, D. D., and his family received a cordial reception, both formally and informally. The formal reception was an elaborate affair under the auspices of the Ladies' Aid Society. Rev. Charles Tilton, a former pastor, was present, and spoke, as did also the pastor of the Universalist Church. On Memorial Sunday the Grand Army Post and kindred organizations listened to a sermon by the pastor. Children's Day was enthusiastically observed. The pastor baptized 8 babies. Dr. Watkins has just completed a course of eight Sunday evening sermons on "Bright and Happy Homes," which were listened to by large and appreciative audiences. The singing was led by a chorus and orchestra.

Cambridge District

Cambridge, Harvard St.—Children's Day, June 11, was observed by the Sunday-school. The pastor, Rev. Raymond F. Holway, spoke to the children in the morning, baptized 18 children, and received 3 on probation and 2 in full membership. Potted plants were furnished to the younger members of the school, and an offering was made to the Children's Fund. During the summer months the audience-room will be thoroughly renovated and newly tinted, and new windows will replace the old. About \$2,000 will be required for improvements. The church will hold union services with the Prospect St. Congregational during July and August.

Somerville, Park Avenue.—Children's Sunday was very happily recognized, one of the interesting events being the baptism of 9 children by the pastor, Rev. James F. Allen.

Cambridge, Grace.—The church edifice has had a thorough "house-cleaning" at a cost of more than \$300. The events of Children's Sunday were 14 baptisms and 10 received on probation, with a concert under the auspices of the Sunday-school, of which Mr. George E. Severance is superintendent. This church unites with the Pilgrim Congregational and the Immanuel Baptist Churches in Sunday services during the vacation season.

Waltham, First Church.—A delightful reception recently gave very cordial welcome to Rev. and Mrs. L. W. Staples for their fourth year with this church. Mr. Henry Marsh spoke generous words of welcome in behalf of the people, and presented to Mrs. Staples a beautiful gold watch as a fitting testimonial to faithful work done. The watch is the best "Riveride" movement in a solid gold case. June 18 was observed as Children's Sunday; 6 little boys were christened; 7 Christian children, picked from last year's preparatory class, were received into full membership; and 5 others were received into the preparatory class for this year.

Lynn District

Newburyport, Washington St.—On Sunday, June 4, the pastor, Rev. Howard S. Wilkinson, baptized 3 adults, and received 4 on probation, 6 into full membership from probation, and 2 by letter. One of the last was Mrs. Marcus D. Buell. Mr. Wilkinson is having a very successful pastorate.

Lynn, Maple St.—The pastor, Rev. Frank T.

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Pomeroy, is making a very favorable impression among the people. Children's Day was observed, Sunday, June 18. In the morning the pastor preached a poem-sermon, entitled, "The Charm of Childhood," and in the evening the annual Children's Day concert, by members of the Sunday-school, took place. A feature of this service was the graduation of fourteen girls and twelve boys from the primary into the intermediate department of the school, each graduate being presented with a handsome Bible. Supt. James M. Hooper presented the Bibles and addressed the children, after which the pastor spoke to them for a few minutes. The weekly prayer-meetings are very helpful, Pastor Pomeroy using a special topic at each service.

Melrose.—The Melrose Church was the scene of a beautiful wedding on the evening of June 21, when Rev. C. E. Davis, of Westfield, former pastor of the bride, united Miss Grace Curtiss Welden, of Melrose, and Mr. Eben Fenimore Phillips, of South Dennis, in marriage. The beautiful new church had been tastefully decorated by the friends of the bride, the music was furnished by the accomplished organist of the Church of the Advent of Boston, and the many friends of the young people filled the auditorium. A reception followed in the parlors of the church. The young people after a bridal trip will return to Melrose and live on Green Street. G. F. D.

W. F. M. S.—The June quarterly meeting of the Springfield District Association of the W. F. M. S. was held in the church at Florence, Friday, June 16. The president, Mrs. Phebe S. Beman, led the devotional exercises promptly at 10 o'clock, after which the minutes of the previous meeting were read and the treasurer's report given. We were favored with two interesting exercises by the King's Heralds Club. A plea for the birthday missionary movement was made by Miss Mary E. Gould, district secretary. "Current Events" were given by Mrs. C. C. P. Hiller, of Springfield. The president formally introduced Mrs. Mary C. Nind, also her son, Rev. George B. Nind, missionary to the Madeira Islands.

The afternoon worship was led by Rev. James Sutherland, pastor of Florence Church, followed by "conversation" on the Worcester missionary meeting by Mrs. Ada B. Carter and Miss Mary E. Gould. Rev. George B. Nind sang a solo, "Open the Gates of the Temple;" and Mrs. J. H. Todd, a contralto solo, "Not ashamed of Christ." The address by Mrs. Mary C. Nind was one of the great events of the meeting. The vestry was elaborately decorated with laurel, which was given to the delegates at the close of the convention. The Florence auxiliary furnished a very inviting luncheon in their parish house.

MRS. W. FAYETTE WHARFIELD, Rec. Sec.

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First-Class Tours to the Pacific Northwest

The Chicago, Union Pacific & North-Western Line is arranging for an interesting organization of personally conducted parties through July and August to leave Chicago for the Yellowstone National Park and the Lewis and Clark Exposition at Portland, Oregon.

These personally conducted tours are to be first-class, traveling on limited trains, and the cost to cover all expenses, such as meals, sleeping car accommodations, side trips, etc.

The visit to the Yellowstone is optional, as is also the side trip on the Steamship Spokane along the inner channel on the Alaskan coast to Muir Glacier and return, a delightful trip which will occupy about eleven days additional to the railway trip that has been outlined for these personally conducted parties.

CHURCH REGISTER

HERALD CALENDAR

Worcester Preachers' Meeting at Sterling Camp-ground,	July 3
Connecticut Valley Chautauqua, Laurel Park,	July 11-21
Portland Dist. Camp meeting, Old Orchard,	July 12-20
Christian Workers' League, 17th annual camp-meeting at Old Orchard,	July 21-31
Empire Grove Camp-meeting,	Aug. 24-Sept. 4
Richmond, Me., Camp meeting,	Aug. 4-14
Yarmouth Camp meeting,	Aug. 7-14
Weirs Camp-meeting,	Aug. 14-19
Ithiel Falls Camp-meeting, Johnson, Vt.,	Aug. 18-28
Martha's Vineyard Camp meeting,	Aug. 20-27
Willimantic Camp-meeting,	Aug. 21
Norwich Dist. Epworth League annual convention at Willimantic Camp-ground,	Aug. 21
Hedding Camp-meeting,	Aug. 21-26
Foxcroft Camp-meeting,	Aug. 21-26
Laurel Park Grove-meeting,	Aug. 27-Sept. 4
Asbury Grove Camp meeting,	Aug. 28-Sept. 4
Groveton Camp-meeting,	Aug. 29-Sept. 4

POST OFFICE ADDRESS

Rev. W. I. Ward, Yarmouthport, Mass. (For the summer only.)

Marriages

TIBBETTS—SPEAR—At Beverly, June 21, by Rev. Chas. A. Atkins, Percy Gray Tibbetts and Annie Maud Spear, both of Beverly.

PERKINS—PROUTY—At Springfield, June 19, by Rev. C. C. P. Hiller, Edwin P. Perkins and Blanche Mae Prouty, both of Springfield.

BIRD—SAMUELS—At Westfield, June 21, by Rev. C. C. P. Hiller, of Wesley Church, Springfield, Rev. James Edward Bird (Boston '04, S. T. B.), now pastor of Methodist Episcopal Church at Point Pleasant, W. Va., and Edith C. Samuels, of Westfield.

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SERVICES AT NORTHFIELD.—The final program for the Young Women's Conference, which has just been completed, promises one of the most successful assemblies of its kind ever held at Northfield. The Conference opens, July 11, with an informal reception by the Northfield League, and closes Thursday night, July 20. On Wednesday, July 12, G. Campbell Morgan begins a series of lectures to be given daily, lasting throughout July. Dr. A. F. Schaffler, of New York, will lecture on "Bird's Eye View of Bible History;" Mr. Henry W. Frost, of Philadelphia, on "Devotional Studies;" Miss Margaret Slattery, of Fitchburg, on "Christ as a Teacher;" and Miss Mary E. Silverthorne, professor of Bible, Northfield Seminary, on "The Stories of Ruth and Esther." At 10 o'clock each morning a practical Religious Work Conference will meet, taking up the problems especially confronting girls, and showing them how best to adapt themselves to their environment. Auditorium meetings and open-air services on Round Top are scheduled for each day. Music will be furnished by a chorus of Northfield Seminary girls, and accommodation for any number can be obtained at the Northfield

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OBITUARIES

We are quite sure
That He will give them back — bright, pure and
beautiful;
We know He will but keep
Our own and His until we fall asleep.
We know He does not mean
To break the strands reaching between
The Here and There.
He does not mean, though heaven be fair,
To change the spirits entering there,
That they forget
The eyes upraised and wet
The lips too still for prayer,
The mute despair. . . .
I do believe
They will receive
Us — you and me — and be so glad
To meet us, that when most I would grow sad
I just begin to think about that gladness,
And the day
When they shall tell us all about the way
That they have learned to go —
Heaven's pathways show.

— George Klinge.

Tennant. — Mrs. Florinda Tennant, one of the older and honored members of Chestnut St. Methodist Episcopal Church, Portland, Maine, went to her rest, Sept. 28, 1904, from the home of her daughter, Mrs. Lottie Scanlan, where she was spending her declining years.

Mrs. Tennant was born in St. John, New Brunswick, Jan. 28, 1825, of godly parentage, her mother being one of the old-time Methodist sisters in St. John, foremost in every good word and work; and the daughter gave full proof of her worthy parentage — a splendid illustration of practical Christianity. At the age of twenty-one she was married to John Tennant. Four children were born of this union — two sons and two daughters — the oldest son, George, an enterprising business man, and the youngest daughter surviving the mother.

Mrs. Tennant became a member of Chestnut St. Church in January, 1859, under the pastorate of Dr. Henry Cox, and held an honored place in the church until called to the church triumphant. Her husband's death soon after coming to Portland left the care of the four children on the widowed mother, and she took up the task of their support and education with a heroic devotion that was worthy of highest commendation. She was one of a thousand in fidelity to her home and church, and through all her trying experiences she maintained a spirit of cheerfulness in home and public duties that made her life a benediction to all who knew her. Her constant presence in the house of God, in class and prayer meeting, was an inspiration to pastor and leader. The death of her youngest son by accident on the railroad was a great blow to her, but it did not stagger her faith in the good Father whom she trusted with a most confiding love. She would say, with a smile on her lips: "Though He slay me yet will I trust in Him." She was one of the charter members of the Chestnut St. auxiliary of the Women's Foreign Missionary Society, organized in 1869, and maintained her membership and interest in the society to the last.

Mrs. Tennant's death was hastened by an accident, which gave her a few weeks of great pain, but no murmurings. "Thou art with me," was oft on her lips, as she realized herself walking the valley and nearing the heavenly home. The friends could not sorrow when the wearied spirit "swept through the gates washed in the blood of the Lamb." She rests from her labors and her works follow. The church is richer for her true, unblemished and faithful life, and we sorrow, but not as those who have no hope.

The funeral was attended by a large number of friends who loved her, and her pastor spoke truthfully words of appreciation for her Christian worth. "Blessed are the dead who die in the Lord."

I. LUCE.

Farrar. — Mrs. Maria Farrar was born at Bristol, Maine, April 14, 1818, and died in Dexter, Maine, May 4, 1905.

For sixty-four years she was a faithful and consistent member of the Methodist Episcopal

Church. All her pastors can testify that her Christian character was kind and unselfish, and that she was never happier than when she could render a service to some one. Her heart was bound up in her family and friends. She leaves the heritage of a consistent Christian life to her family and to the church.

Her last days on earth were spent in great weakness and physical distress. Then suddenly the end came, and her sweet face lay upon the pillow with the peace that passeth all understanding upon her brow. After eighty-seven years of life she was ushered into the upper and better kingdom.

Two children survive her — Mrs. Lermond, of Dexter, and Mr. G. Farrar, of Ripley.

B. G. S.

Lowell. — Died, in Hiram, Me., May 22, 1905, of heart disease, Albert Lowell, aged 83 years, 2 months, 7 days.

He was a son of the late Reuben and Rhoda Lord Lowell, and a grandson of Jonathan K. Lowell, an early settler of Hiram; and a recent genealogy traces his connection with the poet, James Russell Lowell. He has long been a most diligent farmer and business man, and a sterling citizen of unfaltering integrity and pure, uplifting influence.

He leaves a wife, one daughter in Boston, one in California, two sons in Hiram, and numerous relatives and friends.

His funeral was attended by members of the Masonic lodges of various towns, he having been an honored member of the fraternity for decades, or scores of years. His pastor, Rev. J. M. Potter, spoke in touching terms of him as a father in Israel, upon whom he had often leaned in his pastoral duties. We shall miss his whitened hair and massive form in the Methodist Episcopal Church, where his Christian character has shone with a steady light for many years. At last, worn out by pain and the burden of weary years, he has gone peacefully to his well-earned rest.

LLEWELLYN A. WADSWORTH.

Geer. — Mrs. Mary Geer, daughter of Samuel and Annie Geer, of Preston, was born, Aug. 24, 1821, and died at Baltic, Conn., Aug. 31, 1904.

She attended school when about sixteen years of age at Stonington Point, and afterward at Jewett City. In 1851 she married Mr. Nathan Geer, of Baltic, who survives her. Two children were born, one of whom died in early life; the other is still living.

Mrs. Geer was converted and received into the Methodist Episcopal Church at Baltic in 1865 under the labors of Rev. Joel Bishop. She remained a consistent member until her death. As long as health permitted she was a regular attendant upon the services of the church and a liberal contributor to its support. She was a reader of good books, of a hospitable nature, and manifested great patience and resignation under suffering. She was deeply interested in the new church building and was among the largest givers to the enterprise. She was not permitted to see the new edifice, for just one week before the dedication she passed to the temple not made with hands.

The funeral service was held in Sprague Hall on Saturday, Sept. 3. The interment was in Griswold, in the Geer Cemetery near Jewett City. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors and their works do follow them."

C. T. HATCH.

Gage. — Mrs. Mary K., wife of Hiram Gage, was born in Sutton, N. H., Oct. 29, 1853, and died in Enfield, N. H., Jan. 20, 1905.

Several years ago she received an injury to her spine, and the last year in her earthly home was one of suffering and pain, but her faith and trust in Jesus brought sunshine even while life's star was dimming. Born near the base of old Kearsarge, its strength and beauty seemed to have woven themselves into her mind and soul. Brave, patient, and hopeful, her influence was a benediction unto all whose privilege it was to know her. Her Christian life was gentle like herself, and her faith was clear and strong to the end. Her testimony, ever one of joy and victory, is never to be forgotten, for it was from a heart bubbling over with joy because of the knowledge of sin forgiven.

Mrs. Gage is survived by a husband, who has the sympathy of a host of friends in his loss of

a wife who knew how to make his home happy. The funeral services were held at her home, Sunday, Jan. 22, her former pastor, Rev. H. J. Foote, of Nashua, officiating.

H. J. FOOTE.

Underwood. — Mrs. Mary Underwood was born in Peacham, Vt., Aug. 30, 1834, and died in St. Johnsbury, Vt., Jan. 30, 1905.

She was one of ten children in the family of Simeon and Lucina Harvey, who moved to Danville, Vt., in 1840. After having finished her education at Newbury Seminary under Principal C. W. Cushing, she cared for the family after her mother died in 1857, and also taught a number of schools until her father died in 1866. In 1868 she came to St. Johnsbury with her brother, A. C. Harvey, and was soon married to Russell Underwood. The first great sorrow of her married life came when her husband was taken away in his prime in 1876. He had been the bridge-builder of the Portland & Ogdensburg Railroad, and for ten years was superintendent of Grace Methodist Episcopal Church Sunday-school at St. Johnsbury, and was a great worker along revival lines, frequently holding services in schoolhouses and winning many souls for the Master. The breaking up of such a beautiful home life as these two enjoyed was a most severe affliction, and nothing but abounding grace could have supported the bereaved one during the time of trial.

When Mr. Underwood was married he was a widower with four children — Timothy, of St. Johnsbury, Mrs. Elizabeth Batchelder, of Stanstead, P. Q., Edward, a sea captain, and Mrs. Inez Goodrich, of Concord, N. H. — all of whom were most devoted in their attention to and affection for Mrs. Underwood, who had no children of her own.

She did not have robust health during her last years, but gave her time to reading and ministering in every possible way that such a sunshiny disposition and intelligent, devoted Christian soul could find opportunity for service. She made a home for ten motherless nephews and nieces, training them up in the fear of the Lord so as to earn their deepest gratitude. Her parents having been among the pioneer stalwart Methodists of this region, her pious partook of the same heroic type. Every want was anticipated by her brother, Mr. A. C. Harvey, and family, near whom she resided. Her other brother — the only other remaining member of the family of ten — is in Nebraska.

When pneumonia set in, its work was quick and complete, but no consecrated heart was ever better prepared to take up the glories of the immortal life than was this sanctified spirit and pattern of the higher life. After an illness of but five days, ending in heart failure, she was laid to rest at St. Johnsbury by the side of her husband.

F.

Seavey. — Rufus E. Seavey was born in Isleboro, Me., Aug. 29, 1852, and died at Lynn, Mass., Feb. 2, 1905.

In the death of Mr. Seavey the community and St. Paul's Church, Lynn, of which he was a faithful member for nearly fourteen years, and where he served in many official relations — steward, class-leader, and Sunday-school teacher — have met with a loss that cannot be estimated. Six hundred mourners gathered at St. Paul's Church, where the funeral service was held, and hundreds of others throughout the city from every walk and condition of life attested, by

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tears and words and the silent look of bereavement, the love they bore to this man who had touched their lives only to help and cheer and bless. "I have lost my best friend," is the word that has fallen from many lips. Mr. Seavey was one of the truest and most loyal supporters of St. Paul's Church. Every Christian cause, every evangelistic movement, every effort to uplift and save his fellow-man, received his personal aid and support. His home was the refuge of the wayworn, weary and sin-laden; his heart was touched with every cry of distress, and his hand distributed to the needs of others with a spirit like the Christ he loved and served. Mr. Seavey enjoyed religion. Always singing in his heart, often breaking forth in hallelujahs, ever witnessing to the saving grace of God, he lived seven days in the week the religion he professed and enjoyed.

When he was seven years old his father died, and in 1862 his mother moved to Belfast, Maine. At the age of twenty-one he was married to Miss Eva Wright, by whom he had six children. The wife and four children survive him: Frank E., of Maine State College, Fred W., Claire and Ruth. In 1880, Mr. Seavey took up his residence in Lynn, where he established himself in a lucrative painting and paper-hanging business. In 1890, a sad providence, together with the faithful attentions of the pastor of St. Paul's Church, Rev. L. W. Staples, was the means of the conversion of the family. Their home was burned, and a precious child perished in the flames. In 1894 the eldest daughter, Mildred, who had quickly developed into an exceptionally beautiful character and deep spiritual experience, was called to the heavenly home at the age of nineteen, and Mr. and Mrs. Seavey, perfected through suffering, entered more devotedly than ever into the Master's service.

Mr. Seavey was one of those men who are invaluable to a pastor in qualities of sympathy and support. He made all around him better for his life, and the fragrance of that life will linger to bless us and succeeding generations that shall worship at St. Paul's. The church has lost a member from earth, but one more saint has joined the family above.

CHARLES TILTON.

Petty. — Mrs. Eliza Jane (Truax) Petty, wife of the late Prof. Petty of the University of Vermont, was born in Vermont, Nov. 1, 1828, and died at the residence of her daughter, Mrs. A. L. Robinson, in Malden, Mass., April 25, 1905, aged a little over 78 years.

In her younger days she lived in the home of Mr. and Mrs. Daniel Curtis, of North Dorset, Vt., and while here became acquainted with McKendree Petty, to whom she was afterwards married. In 1852 Mr. Petty became professor of mathematics in the University at Burlington, and this became her home until 1888, the year after Prof. Petty's death. It might be well also to mention that in addition to Prof. Petty's duties in college, for many years he was a member of the Burlington quarterly conference of the Methodist Episcopal Church, and had appointments in several of the adjoining churches. After the death of her husband Mrs. Petty resided with her oldest son, Dr. C. W. Petty, of South Hero, Vt., until his death, which occurred in October, 1901. The remainder of her life was passed with her son, Rev. H. C. Petty, in Champlain, N. Y., and her daughter, Mrs. A. L. Robinson, of Malden. She had spent the winter with her son, and only lived a few days after reaching the home of her daughter.

Mrs. Petty was the mother of ten children, six of whom are now living: Mrs. Harvey Tut-hill, East Otto, N. Y.; Dr. F. C. Petty, Fairfax, Vt.; Dr. John C. Petty, Omro, Wis.; Mrs. A. L. Robinson and Mrs. H. B. Croxford, Malden; and Rev. Henry C. Petty, now in Argyle, N. Y.

Our sister was a devoted wife, a loving mother, looking well to the ways of her household, a longtime member of the Methodist Episcopal Church, and in her life exhibited the graces that go to make the earnest, sincere Christian and truest of friends.

During the last few years her health had become impaired, and although receiving the most careful attention, she went gradually down to the close of life, and on April 25 passed

quietly and peacefully away to the rest and reward that remain for the children of God.

The funeral was held in the Methodist Church in the city of Burlington where so many of the years of her life had been passed. It was attended by Dr. Geo. W. Brown, the pastor, who spoke words of cheer and comfort to family and friends. The burial was in the beautiful Green Mount Cemetery by the side of husband and children. She was the last one of her father's family. Truly, "Precious in the sight of the Lord is the death of His saints."

E. R. F.

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Editorial

Continued page 808

silver dollars were given by Mr. and Mrs. H. C. Graton, a silver tea-set by the church, and silver knives, forks and spoons, and many other articles by friends, amounting in value (money and silverware) to about \$100. Light refreshments were served. An original poem was read by Rev. V. M. Simons.

— Harold Foss Tompson, son of Rev. and Mrs. J. H. Tompson, of Jamaica Plain, graduated from the Massachusetts Agricultural College at its recent Commencement. He was the youngest member of his class entitled to appointment as a Commencement speaker, and received one of the prizes.

BRIEFLETS

Next week a three-part story for girls, entitled, "The Wisdom of Miss Rankin," by Hilda Richmond, will begin.

A Boys' Branch of the Young Men's Christian Association has been organized in Calcutta, and was recently opened by the Lieutenant-Governor of Bengal. The Boys' Branch certainly has a large enough parish, as there are 30,000 school boys in Calcutta who will be benefited by it, or who are at any rate candidates for its advantages. A boy is worth saving, whether in India or America, for they make men out of such things as boys, and men make history for better or worse, of a kind that angels either desire to look into or shudder at.

Three ship wrecked mariners were saved on the coast of Block Island not long ago by the forming of a "human lifeline" by a number of heroes who dared the wrath of the breakers in order to save their fellow-men from perishing. The method of the human lifeline is the only successful method in evangelistic work. In order to save souls one must get near to them, and to get near to them often involves risks to health, body, or even mind. But the truly consecrated workers will dare all risks if, like Paul, they may but "save some."

The Mayor of Hartford has prohibited the use of the toy pistol and the bomb cane by the small boys on Fourth of July, and other Connecticut cities are taking similar precautions in the interest of the public safety. The celebration of Independence Day has hitherto resulted each year in the maiming or killing of hosts of "peaceable" American people—the casualties being greater than those suffered by the Continental Army in any battle of the Revolutionary War. The terrible record of 1903—probably in part through the warning of the press—was not quite equalled last summer, but the casualties last season reached up into the thousands. It is to be hoped that the populace will take heed to its ways this year, and avoid these dangerous and pseudo patriotic ways of celebrating what ought to be a humane festival.

One of the most stirring of the songs of the Civil War days was the chorus, "Rally round the flag, boys!" Those old songs should not be neglected by the young people of this generation, though they need not be sung in a partisan or unfriendly spirit. There is just as much need today as there was in '61 of rallying around the flag. The American flag stands for more even than it did then. It is the symbol of an enlarging national life. It should be

the sign of the purest Republican institutionalism, the soundest, cleanest public life, the token of temperance, virtue, and honest elections, the oriflamme of ceaseless war on civic corruption, the guidon of a constant advance nearer and nearer to the ideal of liberty founded on law.

There is a transforming influence in true, heartfelt prayer. The inspired evangelist records that when Jesus went up into the mountain to pray, "the fashion of His countenance was altered." Even the praying saints of God on earth evince in their very look and attitude when engaged at their devotions something of this transfiguring effect of a divine absorption, a heavenly "frame" and feeling. There are faces which even here on earth kindle and glow with a glory not of this world, and characters, found even amid the marts and schools and crowded thoroughfares of this modern age, which, through their consecration to the purposes and will of God, become "white and glistening." These transfigured lives afford a constant protest against the world's greed and sin and shame.

Whatever be the circumstances of life, there is always a timeliness in prayer. At midnight Paul and Silas in the prison prayed and sang praises unto God. Peter sinking in the waters of Galilee gasped a short but effectual prayer to his watching Lord. Paul prayed wherever he went, baptizing all his multifold activities in the spirit of earnest devotion. Cornelius, the pious centurion, prayed "always." There is never a time when prayer is unseasonable; there is no place or situation which a Christian believer dare enter prayerlessly.

The presiding elders of the New Hampshire Conference have addressed an urgent letter to the ministers of that Conference, heartily approved by Bishop Goodsell, commending the New England Deaconess Association. It is urged that deaconesses should be more largely used "to reach the unchurched among us." To this end the pastors are requested to open their churches to R. S. Douglass to represent the cause, and to make the employment of deaconesses in their midst possible.

The *Christian Commonwealth* for June contains a picture of a group of Welsh revival converts, honest miners, who in their spare time are building a new chapel at Abertillery, the Welsh Baptist Chapel at that place having become too small to accommodate the present audiences, increased through the revival. During the day these sturdy fellows (some of whom represent in their experience miracles of converting grace) work without pay on the chapel foundations, and then, after snatching a little sleep, descend to work all night in the mines as colliers. It is with them a labor of love, love making labor light. This and other incidents prove that the effects of the revival are permanent, and that the springs of Welsh character have been profoundly touched by the recent special meetings.

A native of Porto Rico recently refused a "tip" on the ground that he was an "American." His action, while commended by one of the daily papers, suggested to it the comment that the man was "an American of a type fast becoming archaic." It would be a pity if this were so. The sturdy independence and simplicity of tastes of our fathers, who paid for what they needed and let the rest alone, cannot safely be abandoned for the sticky-fingered, itchy-palmed type of modern "American" who, perhaps ill-paid by the

people who ought to furnish his proper wages, begs his "tips" from men who if they give him a dime or quarter thereby pay twice over for the same service.

One of the wise sayings of the Japanese is: "First the man takes a drink, then the drink takes a drink, then the drink takes a man."

A sample of "English as she is wrote," by Babu *litterateurs* in India is given by the *Calcutta Englishman*. After the recent earthquakes had devastated portions of northern India, the following telegram was despatched from Dehra Dun bazaar to a destination down-country: "The earth here is quack. How there?" There are times of political upheaval when a similar reflection comes to the mind of inquiring citizens. For example, how would it do for Boss Durham in Philadelphia to wire to Mayor Collins or Mayor Dunne, as did the Babu: "The earth here is quack. How there?"

The *Baltimore American* contains this word of practical sense and reassurance for the Christian Church: "If religion is true, it is foolish to assume that it can be hurt. It must be under the direction of God, and He will assuredly take care of His own."

New York already claims, as a result of the yet incomplete census that is being taken, a population of 4,000,000, representing an increase of upward of 500,000 in five years. New Yorkers are crowding accordingly. Every day New York becomes more polyglot and politically and racially more complex. Instead of crowding New Yorkers would better set to work to do some hard thinking and planning, if they are not to be swamped by all Europe and much of Asia that is pouring in upon them.

The brewers, at their recent convention at Atlantic City, N. J., passed a resolution in favor of temperance, declaring that they will "gladly" aid any movement designed to check the excessive consumption of beer, wine and whiskey. This is very kind in the brewers, who by supplying the capital to set up impecunious individuals as small saloon-keepers all over the country, are doing their level best to promote excessive drinking of all kinds. It is strange that some people do not see the inconsistency of their position. The public cannot be hoodwinked by such a resolution as that just quoted. It knows that the true friends of temperance are temperance people, not mongers of intemperance.

The Royal Scroll

TO the discouraged mother and older sister who have been wrestling with the problem of how to interest the children on Sunday afternoons, we can unhesitatingly recommend the "Royal Scroll"—a most attractive, comprehensive device for the study of the Bible in panorama. By means of richly colored, artistic paintings by J. C. Lyden-decker, with reproductions, also, of masterpieces of sacred art, with maps and historical and geographical data arranged in a very convenient form, the "Royal Scroll" is the most charming help to Bible study that we have seen. And not only will it prove of inestimable value to mothers and teachers of primary departments in Sunday schools, but to adult Bible students as well. Mr. H. C. Eldridge, of Chicago, a son of the late Rev. W. B. Eldridge, of the East Maine Conference, is introducing the "Royal Scroll" in this vicinity, and deserves a wide patronage.